

HAMILLON TORAH

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The Dictionary of Torah

A Reference Guide to Being

Definitions of Light

*compiled from Torah Light Classes of
Bet HaShem Midrash*

PO Box 49, Woodburn, IN 46797

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Preface

To the Reader

Thanks be to Elohim and to all the students of Bet HaShem Midrash who have contributed through participation and support for the Midrash. The presentation of this dictionary is the fruit of many years of study in acceptance of the work of Light. The dictionary started unexpectedly: not by aforethought, but in response to the inner openings and ever gentle Guidance of the Spirit.

I clearly remember the first Hebrew word that was shown to me analytically. The word was $\text{W}\Delta\text{P}$ /*kadosh*, normally translated as “holy.” Presented from right to left, the meanings of the combined letters was stated to be: “consecration is the path to wisdom.” As I meditated on the instruction, I understood that the Hebrew letters, themselves, provide the interpretation of each word, along with the meanings and intrinsic values uttered in their combinations.

What is holy? The question is answered in the letters *kof*, *dalet*, and *shin*, $\text{W}\Delta\text{P}$: a distinguishable/ P path/avenue/ Δ of wisdom/ W . When The Spirit of Wisdom or The Fire sets someone or something apart and distinguishes it unto a particular function for a purposeful avenue of service, it is *kadosh*/ holy!

One taste of this spiritual teaching and I desired more. More came, and more is coming. This first edition of the Bet HaShem Torah dictionary is being presented to share the insights and understandings that have been received via quickenings of *Ruach HaQodesh* and via spiritual discernment through Torah study in the presence of angels.

More is coming, both in terms of the number of entries and in terms of the depth of revelation. As a son of Aharon, there is

nothing I desire more than to know and share the illumination given to assist others to fully light the *menorah* within their own tabernacle. It is to this end that the material is being presented.

The dictionary is not shared to show that someone is right or that another is wrong in their interpretations; nor is it shared to resolve etymological conundrums. This work is given to share the light that is in the words themselves and thereby providing keys to mysteries.

I am grateful for the companions that have been provided during the courses of studies in the Midrash. I must acknowledge one companion in particular, Benyamin ben Kohath, who, with my son, Benyamin, assisted to produce a paleo-Hebrew font for the computer system we dedicated for the work of Midrash Bet HaShem. Without ever complaining, he entered my barely legible handwritten notes into computer format to begin the process of forming the dictionary.

This work, begun many years ago, is now maturing and taking shape by benefit of the mind and hands of Bora Ben Elazar. His input includes creating the *Bora Paleo Hebrew* font useable by the computer platforms in operation today has assisted others to use the characters. Bora has contributed from his deep perceptions and generously given to format the pages. I consider the relationship with Benyamin and Bora in this project part of my destiny. No matter where we were placed in the earth, the mission that we share would put us in contact with each other to work together in the house of Aharon. Through the goats we all raised connections were made for us to meet.

The Paleo fonts used in the dictionary pages were created by Bora Ben Elazar.

The entries included are a beginning; we have much to add to this work; but I agree that it is appropriate not to delay sharing the dictionary in this state of development. In faith that HaShem will finish what has been initiated by *Ruach HaQodesh*, therefore, we are offering what has been assembled.

Numerical values are listed in each entry. This value may be of interest to comprehend the messages of wisdom in words with the same value. Where some of the values are exactly as the entry, we have not belabored the point to add repetitive verbiage. Also, during Torah Light Studies of BHM (1999) the value of the letters counting by ones was presented. Thus some of the entries have one or two values depicted depending on the value assigned to the letter. In some entries the resulting value is exactly the same.

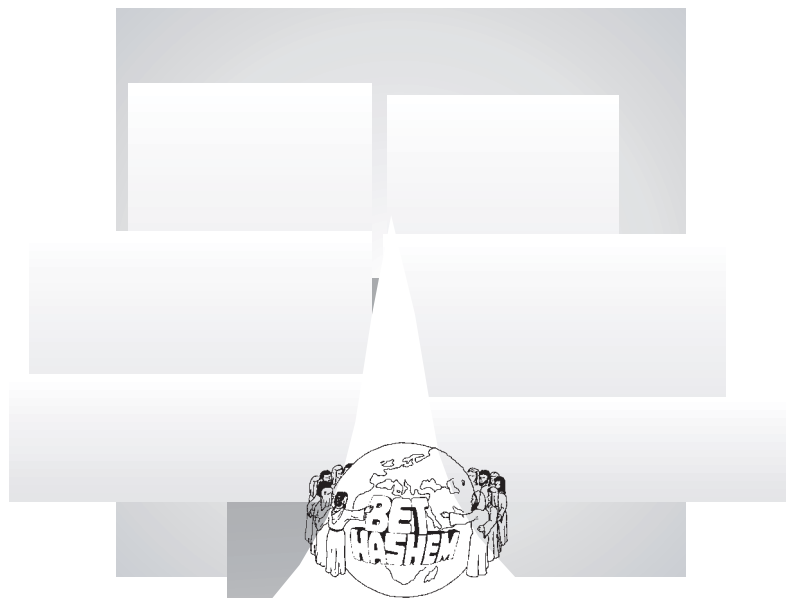
Included also are some mathematical formulas of the words. These formulas provide significant understanding of the structure of light and how an action/verb or noun is balanced.

Some entries are found in post Torah writings which are considered further details and evolutions of Torah thought.

The index may assist you to find a word in the Hebrew alphabetical order. We appreciate your drawing to our attention any adjustments that need to be made in preparing a fuller printing of the dictionary work. I ask our readers to realize that the perfect words and the perfect Torah are written by the Spirit within each person, and that the books and resources we use for study serve as a guide to the inscriptions within. May peace be increased as a result of this work.

שְׁלוֹמֶךָ Shalom,

שְׁמוּעֵל בֶּן אֶהֱרָן Shmuel ben Aharon



Introduction

The languages of the world, including modern Hebrew, are based on etymology. Thus, when enough people use a word form to mean the same thing long enough, that meaning becomes commonly understood among the general populace, with the result that experts come to recognize that meaning, perhaps with alternative senses and applications, when they compile dictionaries. It is a way of correlating words between languages, and it has been helpful to assist translations.

When things of the Spirit are discussed in the languages of man, however, meanings can become of more consequence than in ordinary communications. Particularized definitions are desired. Anxiety, at times, accompanies vital interests; and an explosive mixture of religious zeal and misunderstanding, which arises from confusion of expression, impels men to argue and faiths to collide.

The trend towards fragmentation is the pattern of etymology. There is no resolution along that path: only interim understandings and further questions, leading to further fragmentation. The purpose of religion is to reveal to mankind, dispersed within spiritual spiral, the way of the center.

Language is capable of pointing to the center, but not on the etymological level. Other levels of usage must come into play, among them the oracular. Within any language there is text and subtext, which is where the oracular dimensions begin. It is from this wobble in the absolute of the literal that a student learns to open to processes of thought that broaden the mind until it is capable of guidance by the Spirit.

Initially, the oracular is perceived to be a realm of mystery, and so it is. Recent reve-

lation proves that the Western alphabets, including *Ketav Levonah*, the ancient Hebrew prototype also known as the Phoenician and as the ancient Arabic, all devolve from a common sacred geometry. As the intersections of that geometry reveal themselves, the oracular emerges in its fullness, at which level it becomes not the language of religious mystery, but of religious science. The appearance of the Crown Diamond of the Tree of Life proves that the languages of man are congruent with the mathematics of the cosmos.

The ancients must have known this to be so. They conversed with words written in richly symbolic hieroglyphs; and the words they used were, simultaneously, numbers. The meanings of words and the values of the numbers were associated together in all communications; for words and numbers were the same.

This feature of language has been lost from the consciousness of most of us. It has not been lost to the language itself, however; for numerical value is inherent in all Western alphabets, as demonstrated by the geometry of the Crown Diamond. This level of understanding can be reclaimed for all Western languages. The hieroglyphic understandings underlying these languages can also be restored; for the letters of the prototypical ancient Hebrew are known to have specific meanings, and the subsequent character forms are of the same pattern: they must therefore share the same characteristics.

The path to restoration is a path of measurement. Until complete measurements have been understood, the aura of mystery will continue to attend our thoughts.

A mystery is a veiled expression: an unstated signification is being presented; and the clues pointing to that signification are hidden in the construction of the mystery, itself. As with mere fictional mystery, a spiritual mystery is a story in which the veiled parts (such as characterization, cause and result, and the very progression of events) function precisely as variables function in a mathematical equation.

In any mystery, certain truths are known—stated. To resolve the mystery, one juggles known facts with hypothetical variables. This is the same process of thought used in algebra. Because of known factors A and B , we can solve for x when we deduct from its probable solution erroneous possibilities q and z , thereby establishing the likelihood of probabilities m and n . Further calculations bring us, eventually, to the answer.

Scripture is an interweaving of many mysteries operating at many levels. Both Jewish and Christian writers of accepted canons refer to scripture as being the “lively oracles of Elohim/God.” Whatever its historical merits, therefore, scripture’s real power lies in its oracular dimensions.

It is the nature of an oracle to speak to the question prevalent in the mind of the petitioner, and therefore an oracle’s revelations cannot be said to have but one meaning. In the case of oracular scripture, its revelations have as many valid meanings as can be invoked by the points of view it engenders. As oracles, scripture is mystery writing in its most highly developed form.

The simplest mystery in scripture may be the parable. To understand a parable, one must first analyze the employed symbolism. With the structural parameters of the parable firmly in mind, one then searches among one’s store of verbal variables (words) to find a word set that satisfies the parameters of the symbolism.

When a suitable word set is found, the parable can then be paraphrased according to that word set to arrive at an interpretation. The process of interpretation is therefore equivalent to the process of reaching a mathematical solution to an equation.

To truly understand the mystery of a parable, however, it is not adequate merely to replace the literal word set of the parable with the variable word set selected as basis of interpretation; for a parable is a component of the lively oracles of Elohim, and every parable will have numerous valid interpretations applicable to human experience.

True understanding consists of a functioning comprehension of the underlying dynamics operative in a scriptural equation. When the spiritual dynamics of a parable are discerned, verbal interpretations become relevant only as they demonstrate an expedient utility in human communication.

The foundational components of scriptural mystery are the individual word forms, themselves—especially as concerns Torah, which is the basis of all other scripture. Torah was originally written as a single word. How, then, did the ancient scribes arrive at the word divisions we now study?

Rav Shaul speaks of rightly dividing the word of truth. Is only one set of word divisions to be considered as being correct, or does the correct word division at any given reading depend upon wisdom of the Holy Spirit, acting as guide? We conclude the latter; for it is written, “Quench not the Spirit.”

The literal elements of scripture kill—that is, they restrict focus, leading the mind to those questions expedient for spiritual growth. The spiritual elements of scripture quicken heart and mind, and they attend the literal, peeking through the lattice.

As one advances in study, different methods of dividing the words of scripture become apparent. To ignore them is to quench the spirit, but to embrace them is to enter into a higher level of study, where still other reading options present themselves.

Every Hebrew word is a mathematical expression, read either as simple sums or as algebraic equations, balanced or unbalanced. Words can also be equated to other word forms by virtue of their having the same sums; this method of study is known as “Gematria.” Further, the mathematical properties of distribution apply: a word’s numeric letters can be read or interpreted in any order without changing the end result. In Hebrew study, this method is known as “Notaricon.”

A related method of study is named “Temura,” in which the letters of any given word form are, themselves, read as words. The word meanings for individual letters are derived from the hieroglyphic properties of the Ancient Hebrew script. To restore this tradition in strength, it is necessary to return to the source language.

Every Hebrew word is an equation. It therefore follows that every Hebrew word is a veiled mystery. The oracular definition of any Hebrew word must therefore speak to all functioning dynamics underlying each letter and within each letter set.

Etymological definitions are derived from usage: if enough people agree that a sound has a particular meaning, then that is what that word means. This method of determining the meaning of scriptural word forms has led to much confusion and error. The original language is oracular, and the restoration of all things must pare away the veils of darkness imposed upon scripture by the traditions of men.

The comprehensive oracular definition for any Hebrew word form would be that set of interpretations which both treats of all possible combinations of arithmetical variation in the valuing of the Hebrew letters in a word-form equation and which also includes all possible readings of the symbolic hieroglyphs employed, remaining mindful of their locations on the Tree of Life. Thus does Shaul write that no scripture is of *any* private interpretation, meaning that the Truth of scripture is measured by the unification of all meanings it engenders.

In 1985, the teachings of BHM began to move from commonly traditional external interpretations of the Torah, to a focus on spiritual readings of light principles that are embedded in the Torah writings. This approach includes the examination of letter and word arrangements set in a progressive order to unfold the full revelation of the works/offspring of Elohim. Messengers Daniel and Yahushaphat have assisted in providing understanding to the scrolls.

Each word form is examined according to its root meaning as hieroglyph and is allowed to stand in that sense, untainted by the artifices of translation, to convey what is written: there is no forcing of the translation to bring forth an understandable sense, nor is there a commitment to maintain the popular and familiar translations; rather, each word is recognized for its vital importance, as inspired by the Holy Spirit to be written; and combinations of the words together in each sentence are allowed to speak for themselves in the presence of angels.

Where there is no apparent understanding of the translation initially, the words are nevertheless honored and revered and allowed to emanate the message that they hold. The concealed message within the word arrangement often arises through meditation of sequential revelation.

Where many translations add additional words not justified by the Hebrew text, the translations of Midrash Bet HaShem do not; for the words inspired by Ruach haQodesh are sufficient in themselves, and English translations are chosen to best convey the sense gathered. It is the message of the Holy Spirit that is listened for and read: the Midrash does not abide in the shadows of traditional renderings/interpretations.

The work of translation is committed to the sons of Aharon, who are entrusted to read and teach the Torah to all Yisrael and to all nations who come and say, “Teach us the Law!” It is to the sons of Aharon that the law is given; and, hence, it is the sons of Aharon who are appointed and gifted to teach the Torah. For how can any teach what they were not given? To the priesthood the Torah is given.

The translations also are dedicated to convey the goodness of YHWH and to lead the hearer to the performance of the writings in faith. Through beholding the goodness of YHWH within, the initiate repents—that is, turns from vain servitude and devotion to the world to walk anew according to the interior kingdom of names and the commandments of life.

Torah is a Spiritual Light Force loaded within the manifestations of spiritual letters/signs. It is the guide for each man to regulate and develop his spiritual energies. Not walking by the outer darkness of the world, we walk by the inner illumination of the Word. The unfolding of the words of the Torah give each man the illumination through which YHWH directs his steps.

In studying the Torah, the divine design and nature of man are addressed. By way of illustration, the genealogies are not read as lists of men as history; rather they are

acknowledged as a record of the progressive unfolding of the dynamic attributes that characterize man and his unique, appointed name in each of his ages, or epochs of time.

Each name in the Torah is a vital attribute of the totality of HaShem YHWH. It must be understood that every name in the Torah contributes in comprising the whole nature of man; and as each name is confirmed and fully actualized within, man comes to walk in his fullness: in accordance with and in fulfillment of the promise of Mashiach’s coming, as given to Avraham, to Moshe, and to the other priestly prophets. Additionally, there are contextual sayings and numbers that pertain to the names, and these are integral to their understanding.

The commandments of the Torah are other means to convey the Spiritual Force of Light. First there are the names, which are the attributes of the Spiritual Force of Unity. Correspondingly, there are the commandments, which are the orders, the movements, the wills of the Spiritual Force of Unity. These commandments and statutes are the activities of The Name.

Each saying conveys the order and work of light pertaining to the names of the generations of Adam. There is nothing in the Torah that man is ordered to do by light that YHWH does not perform Himself. We are participants with the Father and Giver of life. In all words of the Torah, we are ordered sequentially to become perfect/complete as He is perfect/complete.

Through the study and meditations of the names, sayings, statutes, and commandments, each man is led to his full measurement of being. This is precisely what Rabbi Shaul perceived the Torah to be: a school *master* to bring us to the goal of our measurement—to the Messiah/Mashiach. It is unto

this end that the work of Bet HaShem Midrash has been initiated in our generation and unto which we pledge our services as sons of Aharon to all mankind, which collectively comprises the House of YHWH.

It will be useful, now, to take a look at an actual Hebrew word form to demonstrate what these things have to offer in terms of increased understanding. When we consider the values of the letters in *ahav/אָהַב*/love, we examine the numerical set {2, 5, 1}, which is identical to the letter set {א, ה, ב}. Reading this set as an equation, we find the word form imbalanced. However, the word can be balanced with the addition of a *yod/י*, which has a value of 10 and produces the numerical set {2,5,1,10}. The letters with these values produce the word form *ahavi/אָהַבִּי*, normally translated as “my love” or love actuated. The balanced equation is written as $10 \times 1 = 2 \times 5$, or as $י \times א = ב \times ה$.

This equation teaches us that consciousness/א (2) multiplied by illumination/ה (5) equals/yields the fulfillment/blessing/י (10) of inner principles/ב (1). It also teaches that to achieve balance, love must be both given and received (י). Other word sets for interpretation of the hieroglyphs in *ahavi* will produce other understandings: e.g., “form multiplied by emanation equals the actualization/manifestation of principle.”

Torah is written as a single saying—love. Until we master all these things in relation to the words of Torah, we have yet to learn of its true and absolute meanings. How foolish of us to make men offenders because of a word! We are yet children learning the language of HaShem.

It is necessary to say something concerning the dictionary layout for the entry headings. Both ancient and modern Hebrew word forms are provided without vowel

points. We have also chosen to provide only representative pronunciations, which are understood to be but references to facilitate study. Also provided to the left of each entry in small print are the Strong’s number references for the vowel-pointed Masoretic word forms, as many study tools in use today make use of this system.

Shalom

b’nai Aharon

Shmuel ben Aharon and Bora ben Elazar

KNOWING AND USING THE LETTERS AS NUMBERS

The expansion of the aleph/א unto the shin/ש creates the taw/ת—the totality of all things: i.e. $א/1 + ש/21 = 22/ת$ or $1+21=22/ת$. When counting the letters by tens/hundreds, the formula reads $א/1 + ש/300 = 301$ or $3+1=400/ת$. The basic value of the letters are seen by counting them by ones. Traditionally the letters have been counted by ones up to *yod* and then by tens (10-90) unto *kof* and then by hundreds (100-400). The same numerical value base is derived as illustrated in the following examples: Kaf/כ, the central letter in the eleventh position has the value of eleven; however, traditionally the value of 20. $11=1 + 1 + 0 = 20$; i.e the letter *lamed/ל* in the twelfth position has the base value of 12; however, traditionally the value of *lamed* is 30. $12 = 1 + 2 + 0 = 30$; i.e. *shin/ש* has the value of 21 = $2 + 1 + 00$ or 300. The same letters may be expanded unto thousands also in which they depict the abundant concepts of their sign. In the dictionary entries that follow, both ways of calculating the value of a word will be used; however, in the revision of this work, the entries will be of the basic values 1-22 as this value is more at the heart of the letters assembled. Also, the formulas of the words will be best considered by the basic values.

Alef א

503-04 **Aleph; 1000, thousand; 1, one (alef, א) א**

Primal Cause; to initiate; to emanate, project: a projection of mind, enabling creation; central point, beginning; oneness, unity; to impregnate; conception; seed; Living Concepts, Principles of Light; horns; symbol of the ox, the priesthood; indicates strength, stability, power, outward expansion; side view of the eye, indicating presence of light, the capacity to see/perceive; an initial perspective; note: *Alef/א* is foundational to the *alefbet* triad that progresses to *Chet/ח* and culminates in *Samek/ס*; all twenty-two letters of the Hebrew *alefbet* are contained within the *Aleph*, by nature and design: the *Aleph* is comprised of three strokes, the first being the descending/ascending vertical line, and the remaining two strokes of expansion or contraction diverging from or coming to a single point, lines conveying the nature of light; and foremost is the vertical line of descending and ascending, which provides a path for expansion unto universal consciousness: the vertical stance of the light prevails, gloriously, to unfold/expand every concept in the maturity of Unity's totality. See **one/אחא**; **thousand/Aleph/אלפ**; **oxen/אפפ**.

1-4 **father (av, ev, אב) א**

patriarch, progenitor; source and instigator of thought (Isa. 57:19; Jn. 6:44); principal force; seed expanded: when a seed/א formulates/brings forth/א after its kind, a father is manifested: a father is the source of a house/body, whose principles/א are joined to a child/א; and unless the *Aleph/א* is united with the offspring/א, the Father nature has yet to appear; note: father and son are established in the same day/act of light; master; principal influence; one who sees/א and hears/א; power to formulate perceptions, vocalizations, etc.; also: greenness: the bud, sprout, young shoots; youth; conveys the generative nature of life; the principle strength/א of a house/א; an incipency/א of form/א; foundation of the *alefbet*; foundation of all concepts and their manifestations; house/א of innumerable seeds/א; *your father/אבא*: concepts/א form/א and bring forth/א branching relationships/א. Value, 3/א: lifts up.

6-8 **destroy (abad, ovad, אבד) א**

to desist from a movement; concepts/א that envelop/inhibit/א insights/א; to be lost, to lose; to cease, perish; to wander; to be distracted; to loosen; ideas/א in manifestation/א that darken a gate/avenue/alternate route/א; the force/א of a form/א within a path/א, and thereby a stumbling block to enter into the collective wholeness of the peoples (TQ/Lev. 23:30); the projection/א of a form/א following itself/א, unto destruction. Value, 7/א: to terminate. See **destroy/אבד**.

20 **melons (avtiach, אבטיחים) אבטיח**

a fruit of the Shin/Ayin configuration; interior color of gold/Shin with an exterior shape and colorations of silver/Ayin depicting total redemption when all concepts/א created/א are collectively unified in the consciousness/א with fulfillment/א of their ascension/א attaining/א full range of occupations/א; the culmination of the root word is *Chet/ח* indicating that at the outcome all concepts has arisen as the moon to reflect the wonderments of wisdom concealed within the world; hence the golden interior fruit of the Shin/Wisdom/א. The seeds inside are as ivory eyes of understanding defending and storing all that Wisdom is revealing in the world. The exterior lines of the melon are drawn from the two heads or the north and south poles, connecting the end to the beginning and providing paths to journey through every phase of understanding depicting the phases of the moon. The surface of the melon is as the craters of the moon from which Wisdom shines from the depths to the heights of Ayin. Regarding all fruit bearing seed, there is a significant message regarding the placement of the seed(s) within the fruit body. Some

fruit form via a single concept/seed, others via clustering patterns of seeds, yet others via a scattering of seeds within the flesh of the fruit. Each of these types speak to us about how the fruit of our Name forms in relation to the ideas that we hold within. sg. Value, 30/ℓ: guidance of the inner order; pl. Value, 80: to make manifest/satisfy.

24 **Abib (Aviv, אביב) אֲבִיב**

promoting greenness—a beginning of the process of ripening; time of immature fruit and of evidence of maturing fruit; the Father’s/א active hand/ℓ in the creation/א; the Father’s hand upon Mitzraim; age of emergence; time of the appearance of the head within the barley, a plant symbolizing humankind; the beginning of the awakening to journey through the twelve houses of Light—as the head begins to form within the sheath of the body, so a birthing or emergence occurs; Father bringing forth/ℓא the Son/א (this emergence culminates at the head of the year); the first month of the Hebrew year, also called *Nisan*; the initial moon/period of light’s labor/revolution; note: as the primary moon of the year, Aviv signifies an initial understanding, whereby one perceives one’s inheritance in the house of YHWH; the emanation/proliferation/א of forms/א to achieve/ℓ full development/א; Unity/oneness/א formulates/א attainment and fulfillment/ℓ of the unified form/Son/א; a seed/concept/א that causes growth/formation/development/א to attain/ℓ unto unity in HaMashiyach/א; composite earthly and heavenly sign that signals ascension: the sign/א of the moon’s activity/א in the paths/א of wisdom/א to define/א concepts/א causing growth/formation/development/א to achieve/ℓ the unity in haMashiyach/א; “maintain אֲבִיבִים אֶת הַלְּחֵם אֲשֶׁר יֵאָמַר לָכֶם הַלְּחֵם אֲבִיבִים” the light Periods of Aviv,” that you may walk in Light’s unification (MT/Deut. 16:1)—maintain all that is activated and maturing within us; maintain the process of our ascension unto the full nature of Mashiyach. Value, 15/אℓ: giving/emanation of Light. See *Nisan*/אֲבִיבִים.

27 **Abidan (Avidan, אבידן) אֲבִידָן**

my/ℓ Father/א is Judge/א; to judge/evaluate the use and positions (statutes and ordinances) of the light energies, seas, and land masses within the body/tabernacle/temple via the spiritual gamete (the mature elder Benyamin/אֲבִיָּהן resident within the tabernacle) to determine allocation of energy within structure; concepts/א by which to formulate/develop/א the inscriptions/ℓ to evaluate/א their unfoldment/א; a formulation of Gideoni/אֲבִידָן/warrior/hewer. Values, 67/אℓ: to structure a goal; supportive instrument; 31/אℓ: to order concepts.

30 **Abihu (Avihu, אביהו) אֲבִיָּהוּ**

“my Father is He”: my foundation/ℓא is light/א bound/א to an initiation/will/א; a bowing to my Father: my/ℓ source/foundation of thought/א gives way/bows/אא to that which is greater; my principles fall/give way: from the root אא, meaning “he” or “to fall”; an initial/א formulation/א belonging to/ℓ the illumination/א administered/א by the Primal Cause/א; a primary formulation/work/son of Aharon/אֲבִיָּהוּ that ultimately gives way to greater revelations of the Father. Value, 25/אא: a branching of Light.

34 **poor (ebion, אביון) עֲבִיּוֹן**

humble in nature; one poor—impoverished in spirit, and thus free to receive the riches of the Holy Spirit, being emptied of self; also: a beggar; one destitute, miserable, needy; a beginning/א state of development/consciousness/א that obtains/promotes/ℓ mercy/א in all dimensions of life/א. Value, 69/אא: supportive interchange. Compare **poor**/א.

40 **Abimelech (Avimeleck, אבימלך) אֲבִימֶלֶךְ**

my/ℓ father/א is king/א: “my father/principle governs/rules”; a Philistine/אא king of Gerar/אא: a governing power to determine the use of the body’s lands, involving the mastery

of elements and of manifestations through making peace with the Names of Light that enter into earth fields; an expansion/ך of consciousness/ש that handles/manages/ל the messages/ש of instruction/ל for productivity/the purpose of branching out/ש; note: Avimeleck first seeks to possess the entering light energies, then makes peace with both Avraham/אברהם and Yitzchaq/יצחק, the masters of light and concepts; with the interplay between Avimeleck and Avraham concerning Sarai/סרע, we behold the initial powers of Cham/חם and Shem/שם resolving their mutual gifts to compose a body form for habitation. Value, 103/אפ: domain of processes; territory of manifested communications.

56-61 **indeed; mourn (aval, avale, ehvel, אבל) לך**

to verify the promises; truly: Elohim speaks to assure a promise (SMB/Gen.17:19); seeing/ך and hearing/ש provide direction/stability/ל: to see with understanding leads to following directions; Elohim speaks to provide insight and comprehension, whereby the people are moved unto the goal; to lament, fade, perish; to be sorry, regretful; to wither, languish; also: a pasture, meadow, plain, field; when used as adverb: but, however. Values, 33/אג: to direct communications; 15/אז: inscriptions of assurance.

68-70 **stone (eben, ehven, oben, אבן) שך**

precious stone, gem; a weight, plummet; concepts/ך by which to build/ש perfectly/י: thus, the twelve inner-foundation stones upon which to build the temple of YHWH/יהוה; to change into stone, fossilize; note: compare the Arabic word *ibn*, meaning “son of,” recalling that we are comprised of living stones, both collectively and individually; foundation of a house/world; concepts to develop one’s potential; uncut stones from an altar are fashioned by Ruach/Breath: the Father plants the crystallization patterns, the Mother, with every breath taken causes the Stones to form within her womb; we buildup the heart with seeds of knowledge; also the stones of the testes, which have, inherent, the full attributes for the altar/heart. Values, 53/אז: perfected processes; 17/אז: inscriptions of completion.

alexandrite (ehven barilyume, אבן בריליום) שך

compound formed by the mineral chrysoberyl with a trace of chromium, a rare occurrence; stone for the house of Aharon, corresponding to the multiple waves of light’s spectrum; force/ך to develop/ש the mind’s potentiality/י to fulfill instruction/ל pertaining to the day’s illumination/ש, and capable of radiating the colors of the twelve hours of light. Values, 351/אש: wisdom’s display of principle; 17/אז: inscriptions of completion; 73/אז: deep perceptions of processes. See **stone/שך**.

limestone (ehven sid, אבן סיד) שך

compound of calcium/פ, carbon/פ, and oxygen/א; concepts/ך by which to build/ש perfectly/י a supportive structure/פ for attaining/ל insights/א; structure of vegetation hardened with principles of light and found at the base of a mountain; provides access to the mountain/illumination/א formed of calcite material. Values, 127/אש: to regulate the branches unto completion; 17/אז: inscriptions of completion; 29/אש: organic remains/gatherings. See **stone/שך**.

73 **girdle, sash, belt, rope (avnate, אבנט) שך**

stones/שך assembled/gathered/ש: all projections of Father/שך displayed/י in an ensemble/ש; a linen garment of the priest: the means to position and hold together all stones/energy centers; a garment of the mind; symbolizes a plummet line extended from the head unto the aligned placement of all within: esp., when following in sequence to the breeches/ש, as the mind aligns all inner energies and then realigns according to what is gathered; concepts/ך by which to build/ש a perfect/complete/י collectivity of being/ש. Value, 62/אש: structuring/aligning of life consciousness.

to exalt principles; the concepts/ך of the house/ש to govern/ך with enlightenment/א unto fullness/י; supremacy of principles to beget nations/processes; having strength to beget/bring forth the operating base of all light energies to occupy the soul/expressive faculties; note: the position to govern is first established before the waters/soul fields are placed in the elements; the inward state of Abram/אֲבְרָם augmented with the letter *He*/א from *HaShem* (Yah/אֵל) as the force of the *Aleph-Bet*/father/ש penetrates through the *Resh*/mind/ך and shines/א within the waters/י, the light force/א coming forth/forward via refraction to fully expand all light energies according to the potentialities of the soul fields; as father of multitudes: the source of all kings—of all interior ruling attributes. *Exalted Principles* beget Yitzchaq/יִצְחָק/laughter. Value, 248/חמ"ד: head/beginning of life-measured/anointed performances. See **Abram**/אֲבְרָם.

to magnify/מא father/ש; the expansion/enlargement/realization/מא of the *Aleph-Bet*/ש within; to exalt the father; the seed form of each spiritual name; Father Principle elevated to mastery over all forms whereby one may be transformed; Father Power that continually arises: the inherent, composite sum of one's divine name in the heavens, possessing the full spiritual genetic code to become an offspring of Elohim/אֱלֹהִים in the earth; the greatness of the emanation force of one's name to download the full heavenly nature to the earth: the power of Avram is released as one's name becomes seated within the earth field; the genetic code assembled into a seed; stage of man transferring from Ur/אֲרָם/*Light Clusters* to the earth for transformation and unfoldment; father of many parts/covenant of pieces; the principle/ך of the house/ש that governs/ך over all inward nations/processes/bodies of water/י; note: the change of name from Avram to Avraham signifies the presence of Light's expansive nature (*He*/א) according to YHWH/אֵלֶּיךָ; Avram is the third-dimension stage of the creation, Noach/חָנֹךְ being the second and Adam/אָדָם, the first. Value, 243/כ"ד: head of multitudes and processes. See **Abraham**/אֲבְרָהָם.

father/ש to dispense wisdom's/w gifts/ל; brother of Yoab/יֹאב, one of thirty chosen men of David/דָּוִד/*instructor of love/man of loyalty*; conveys the strength to build, formulate, and unify via spiritual gifts and actions that overcome Ammon/אֲמֹנִי; the expansive power/ך to formulate/ש and to achieve/ל wisdom's/w gifts and actions/ל. Values, 313/ל"ג: wisdom activating processes; 323/ל"ג: wisdom branching out in diverse channels; 34/ד: the ordering of insights/gates.

a prickling irritation/flame; a master/king of Amalek/אֲמָלֵק; the thorn principle/ך (multiplied/ח) throughout all channels/ח and processes/ח. Value, 7/ז: piercing.

reddish; lifeblood: base of the thought formulations of body forms; means to carry/distribute messages; "suitable form": name given to Esau/עֵשָׂו upon his separation/distinction from Yaaqov/יַעֲקֹב; principal/ך gate/avenue/א, both to release/י and by which to attain/ל the waters/י; a projection/ך through openings/א to receive/ל the waters/י; connotes the blush of shame or the flush of anger; signifies the way of man in flesh seeking redemption, the vibrancy of living flesh; encompasses spiritual powers and will not release hold, even as woman clings to man or as tissue does not willingly relinquish embodied light energy: in like manner, Edom

attempts to preempt the spiritual possessions of the inner man, with strife and conflict over inheritance and position. Values, 45/אׁ: the flow of life; 51/אׁ: desire to grow/expand; 55/אׁ: displays of warmth. See **Esau**/יׁׁׁ; **Seir**/אׁׁׁ.

119-24

red, Adam; man (adam, adome, odem, אדם) אׁׁ
 humanity; first level of creating the *b'nai*/offspring of Elohim/אׁׁׁ; first stage of becoming; to conceive/אׁ the avenue/א of fullness/אׁ; concepts/א placed in the vagina/א for full extraction/אׁ; unity/א is the way/א of the universe/אׁ; the expanding/ever-widening/א gates/א unto fullness/אׁ; a seed/concept of being/א in the paths/א of reflection/אׁ; contextual definitions: (1) male and female, depicting the interior roles of the initiation, utilization, and facilitation of Elohim (El/God/אׁ as undifferentiated Spirit, as United Principles); (2) reddish, ruby, garnet—a translucence of the fire nature of Man/אׁׁ: *adam* is the burning, radiant coal of life yet to be fanned into full flame by the intelligence of life; a red ball of fire yet to be exploded—yet to emanate the full nature of its potential for light; a house of fire which warms and makes vibrant the earth/אׁׁׁ (flowing with a molten river of blood): to expand/א via blood/אׁ; an allocation of the fire of YHWH/אׁׁׁ; initial stage of man, being a concept of praise in motion: the basis of all forms of sacrifice; (3) the state in which the invisible *ish*/אׁׁ enters into *adamah*/אׁׁׁ to become full by partaking of the tree of knowing the goodness and companionship of parts; unity/oneness with Father/א is the path/insight/א to fullness/אׁ; the one, living core of concepts/*Aleph* power/א constructs itself into the dimensions/א of many parts/a multitude/אׁ; as name given to Man/אׁׁ: the essential life force/א in the blood/אׁ; (4) the second Adam, in contrast to the first, is the expanded red fire, unfolded according to the full spectra of all its light natures: Yahushúa—the mature/complete Adam—gives priority to unity with YHWH, his desire being for his disciples, also, to know unity with the Father (Jn. 17: 11,22); note: the second Adam is in the *Bet*/ב position, housing and attaining unto the fullness of Elohim: in *Bereshith*/Genesis, man is in a spirit state—having yet fully to enter into form: the teachings of the Beginning/Genesis designate the process by which the spirit's cloud/dust form (a collection of thoughts and values) enters, via Yoseph/יׁׁׁ, from the angelic into an earthly, visible house; *Sefer Yetziat Mitzraim*/Exodus describes spirit entering into form/earth for the expressed purpose of being/unfolding the tabernacle of Elohim: on one hand, our habitation in mortal flesh demonstrates to us the confinements and limitations of our lower nature, humbling us to come unto full knowledge of the light energies within; on the other hand, the flesh demonstrates to us the inner-life dynamics, via reflection, and warms/nurtures us unto maturation; man/*adam* is formed in the likeness of Elohim, and this likeness does not limit mankind to one sphere of operation, even as Elohim is not restricted: a focus on individual attributes, or self, takes us away from the wholeness, blessedness, and freedom of YHWH/אׁׁׁ/The Unity of Life; yet by His grace, man is provided a unified mortal structure (to house the resident red ball of fire and all light energies it contains) as a teacher for Unity and as a mechanism for the process of reconciliation unto the fullness of Elohim. *Expanding Blood* begets Seth/שׁׁ/an interior positioning of values to unfold the Kingdom/domain/dome. Value, 17/סׁ: to attain completion. See **man**/אׁׁ, אׁׁׁ; **ground**/אׁׁׁ.

127-28

Adamah; ground (adamah, אדמה) אׁׁׁ
 the name *Adam*/אׁׁ with the *He*/ה directive, signifying “Adam’s movement” and indicating direction of movement on behalf of Adam, or towards Adam; seed/א receptacle/א to draw out/א life/א (upon the path/א of fullness/אׁ); an elemental: the physical composition of earth/*aretz*/אׁׁ: *adamah* connotes the embodiment of energy; state of ideas/concepts/א seeking/א fullness/אׁ via illumination/א; soil, of reddish color; also: husbandman [as farmers are occupied

in cultivation of earth, where seeds/ך expand/א, facilitated by fluid (the water/anointing of Ruach)/וּ unto life/light/א; concepts/ך at the gates/א being watered/anointed/וּ to illuminate/shine/א. Values, 49/סו: fullness of the microcosm; 22/כז: evidence of formulation. See **earth**/תאך; **Adam**/אדאך.

154 **Edrei (אדרעי) לוֹאֲדָאך**

arm: an extension of the mind's understanding, power, might, strength; perceiving/ך the path/א of knowledge/א, understanding/ו, and attainment/ל; a city/center of Bashan/בשן—of the flesh as the arm/projection of the spiritual. Value, 285/אזא: thoughts to express illumination.

157-59 **love (ahav, ohav, אהב) אהאך**

an attachment; to love and be loved is to be attached to a Name, Principle, or to a form, the later we are not to love/become attached for it is perishing and is able to retard and spoil the garment of the Spirit, to love the world is to attach ourselves to that which cannot cross over or go beyond, for the world is a fixed projection of thought and not the Thought itself; in loving the world or the things in the world we limit ourselves and reduce our allegiance to the Master Name; the love of the world is lust/a craving and passion for that which is an illusion and not the essence of Thought itself; to be “in love” is to have consciousness of the state of light in which we abide collectively; initiations related to being whole/complete; concepts/ך of life/א, being expressed/growing/expanding/ך; the emanation/ך of the Light/א in a united state or in a state of agreement with the Light/ך; love is the agreement/Bet with the Light that shines/He from Principles/Aleph; light radiates/א Principles/ך in compatible unions/ך even as seed opens/ך, releasing life/א to create a united house/ך; love (the fulfillment of Torah) is light forms—ideas synchronized with behaviors in accordance with the limitless aspects of life, vs. sin, or acts that cause decay and separation; love is the unity of the actions of light, which bring wholeness/oneness. Value, 8/ח: covenant perspective, force of ascension, bond of covenants.

166-69 **Ohel; tent (ohel, ahal, אהל) אהאך**

tabernacle; shelter, habitation; the expanse/ך of light/א gives direction/support/ל; to cover, overshadow; to shine, as by virtue of a spiritual covering; the dome formulated by the energies of Gershon/גרשון according to the enlightened expressions/mouth of Aharon/אהרן (CHP/Num. 4:27); the foundational principles/ך of enlightened/א roles/ל; note: the plural form אהלים is often translated as “aloes” (a shiny and soothing gel providing protection from the heat), in accordance with the spiritual meanings of the singular. Value, 36/זל: instructive unity center. See **tent of meeting**/אֹהֶל מוֹעֵד אהאך; **tabernacle of the congregation**/מִקְדָּשׁ אהאך.

168; 4150-51 **tent of meeting (ohel moade, אהל מועד) אהאך**

tent of congregating: a habitation in which all energies are activated and positioned in service; the human body as house of the manifold operations of Intelligence; humanity as the composite house of Mashiyach; a projection of light force appointed/אֹהֶל מוֹעֵד, wherein concepts/ך of light/א govern/ל in each season—or unto stages of maturity/אֹהֶל מוֹעֵד, as in the seasonal changing of plants; those who are “in” the tent of meeting confirm principles/ך of light/א with order/authority/ל; Principle/ך enlightening/א and guiding/ל peoples/waters/וּ united/וּ in understanding/ו and outlook/א; note: a tent/אהל is an arrangement of the letters of Eloha/אלהא; the veils of the tabernacle are appointed to Gershon/גרשון according to the enlightenment of Aharon/אהרן (CHP/Num. 4:27); projected light waves to instruct/אהל is a center for teaching wherein the anointing of Spirit brings together the understanding to access all realms/אֹהֶל מוֹעֵד.

Value, 156/276: a dwelling/domain extending perfect unity. See **tent**/לֵּאָה; **tabernacle of the congregation**/לֵּאָה אֹהֶל מוֹעֵד.

173

Oholibama (Oholibamah, אֹהֶל־בַּמָּה) אֵלֶּיָּהָ

exalted habitation: my tent/לֵּאָה is exalted/אֵלֶּיָּהָ; an expansive/אֵלֶּיָּהָ enlightenment/אֵלֶּיָּהָ guiding/לֵּאָה the soul/house/אֵלֶּיָּהָ unto an anointed/אֵלֶּיָּהָ revelation/אֵלֶּיָּהָ; daughter of Anah/אֵלֶּיָּהָ, the daughter of Zibeon/אֵלֶּיָּהָ: spiritual position to communicate the combined expressions of Anah (to answer/witness/be humbled) and to communicate the message of Zibeon (to color/paint/hold), internal parenting that brings forth expressions of exaltation; note: a tent is another term for the body, or house, of man; and to exalt one's tent for worship is unlawful; the tent is exalted by being filled with humility and colorization in accordance with the Holy Spirit (SMB/Gen. 36:2) Values, 83/17: expression of processes; 38/18: order for ascension. See **tent of meeting**/אֹהֶל מוֹעֵד לֵּאָה.

175

Aaron (Aharon, אַהֲרֹן; אֹהֶרֶן) אֵלֶּיָּהָ; אֵלֶּיָּהָ

force of illumination within the mind provided to bear one's potential unto its maturation; the projected/אֵלֶּיָּהָ light waves/אֵלֶּיָּהָ of thought/אֵלֶּיָּהָ for unfoldment/אֵלֶּיָּהָ; the spiritual, enlightened mind that upholds the living tabernacle; concepts/אֵלֶּיָּהָ to illuminate/אֵלֶּיָּהָ the mind/אֵלֶּיָּהָ unto all balanced/אֵלֶּיָּהָ productivity and perfection/אֵלֶּיָּהָ; the priest resident within and amongst the tribes; an enlightened servant of humility; a projection/force/אֵלֶּיָּהָ of light/אֵלֶּיָּהָ to govern/instruct/אֵלֶּיָּהָ man unto the unification/אֵלֶּיָּהָ of all potentials/unfoldments/אֵלֶּיָּהָ; concepts/אֵלֶּיָּהָ of enlightenment/אֵלֶּיָּהָ unto knowledge/אֵלֶּיָּהָ of the creation/אֵלֶּיָּהָ; designation of mind to formulate and group thoughts according to context, setting, and season, with formulations occurring on the left side and administration on the right: as the brain is distinguished as having two tablets/sides, so is the priesthood of Aharon; the pineal gland is a centre for the priesthood to regulate the organs or the internal bodies of light with the lunar cycle, a function of transferring properties of thought through Manasseh, monitoring ideas and their release through nervous impulses, thus a center or city of the priesthood; note: concepts of the tabernacle are managed by Elazar, whereas the forms of the tabernacle are administered by Itamar: Aharon/*the enlightenment of mind* begets/unfolds unto Elazar/אֵלֶּיָּהָ/*directive orders unto goals mastered*, Itamar/אֵלֶּיָּהָ/*master of composing and stabilizing*, and Pinchas/פִּנְחָס/*mouth/sayings of a serpent/wisdom/regeneration*; presentation of concepts (Aharon) is the first dimension of priesthood; instruction (Elazar) is the second dimension, and application (Pinchas) is the third; the role of the House of Aaron is to assist man to fulfill each manifestation with the glory/values of the Father/אֵלֶּיָּהָ; the 13 cities of Aharon pertain to inward centers of tribal management: two parts are for Yoseph and one part, each, for the remaining tribes. *Formula: Aleph/אֵלֶּיָּהָ/concepts drawn out of He/אֵלֶּיָּהָ/illumination equals Resh/רֵשׁ/knowledge divided by Nun/נּוּן/potential: אֵלֶּיָּהָ/5 - אֵלֶּיָּהָ/1 = אֵלֶּיָּהָ/200) ÷ אֵלֶּיָּהָ/50, or the balanced value of אֵלֶּיָּהָ/4, which pertains to the interior pyramid, the seat of revelation (note: the equal sign is equivalent to the conjunctive Waw/וּ); an additional basic formula for Aharon is אֵלֶּיָּהָ/6: אֵלֶּיָּהָ/5 + אֵלֶּיָּהָ/1 = אֵלֶּיָּהָ/20 - אֵלֶּיָּהָ/14: as the mind fulfills its role to unify all, it is in perfect balance; for when the mind is adrift from its position of light, it is out of balance. Values, 262/94: the mind structures forms/developments; 256/274: the mind completely extends unity.*

194-196

Ulai; perhaps, maybe (ulai, ewli, אֹלֵי) אֵלֶּיָּהָ

my/אֵלֶּיָּהָ strength/אֵלֶּיָּהָ: principle/אֵלֶּיָּהָ bonded/אֵלֶּיָּהָ to roles/אֵלֶּיָּהָ and actions/אֵלֶּיָּהָ; Sarai's handmaid to assist the hand/אֵלֶּיָּהָ of the governess/אֵלֶּיָּהָ: "I will build up my strength from the appointee/trustee/one in charge/אֵלֶּיָּהָ" (SMB/Gen. 16:2): she needs the strength to bear the heir; note: Abram understands/hears the voice of Sarai/the governess: the foundational concepts underlying our nature comprehends—is audibly attuned—to the governing vibrations. Values, 47/57: release completed; 19/18: actions resolved.

197-99 **Ulam; meeting place (*ulum*, אולם) אָלם**

a hall, parlor, antechamber, vestibule: an extension or recess to a principal room; concepts/4 joining together/γ to provide direction/ℓ unto fullness/א; also: nevertheless, however, yet, also; the principle/4 of weighing/γ directs/ℓ a release/א. Value, 77/ΣO: to encircle/perceive a goal/target.

202-06 **On; strength, power, potency (*own, awven*, און) אָו**

ability; a city of Mitzraim/אֶרֶץ מִצְרַיִם; wealth, substance; concepts/4 nurtured/γ unto full extension/potency/א; also: grief, sorrow, vanity, distress; a reduction/loss/4 affixed/γ to a potentiality/א; the parameter letters of the first and second levels of the *alefbet*, whereby the values of life are encountered. Values, 57/Σג: potential realized; 21/W: processes culminating in wisdom. Compare **strong**/אָרָץ, אָרָץ, אָרָץ.

209 **Onan (אֹנָן) אָנן**

able-bodied; to be strong, stout, vigorous; luminous, bright; to mourn, masturbate; to expend strength, potency, substance; to release/4 what is gathered/γ (maintaining balance) in one's productive/א unfoldment/א; a son/formulation of Yahúdah/אֶלְיָהוּ/praize that is coupled with Er/40/watchfulness: as one's eyes open to the inward fortunes of Elohim/אֱלֹהִים, one will cast away seeds of vanity and self denial; note: Onan sees not to build, apart from the values of praise; hence, ideas and values not of the Kingdom of Light are expressed in such a manner that they are not sown/planted to become manifested. Value, 107/Σפ: purification of words; consecration of tongue.

215-18 **light (*ur, or*, אור) אָר**

radiance, brightness, daylight, illumination; fire light; principle of knowledge: principle/4 bonded/γ to knowledge/4; ref. to the emanated presence of Elohim/אֱלֹהִים in creation; concepts/4 bestowing/unifying/γ thoughts/4; an expanse/4 of thoughts/4 that unify/γ; principles/4 held/gathered/γ in the mind/4; concepts of life/4 contained in/bestowed by/γ the Head of the Universe/4; the Force of Unity/4 that maintains/γ and governs over all/4; note: without principles, there is obscurity, darkness, a non-distinguished mass; light is attended by principles/concepts of United Order, and the gathering of concepts increases illumination; thus, "light" signifies a state of knowing; types of light: light to behold (sun); light to reflect (moon); light by which to travel (stars); light to conceive, to observe (morning); light to dispell darkness (noon); light to meditate (evening); penerating light force to charge/strike, to destroy/change (lightning); bathing light force to cause growth. Formula: 4 (1) γ (=) 4 (200) ÷ 4 (200) [(the Waw/γ is understood to be the equal sign, and the property of division signifies the reduction process and the base relationship of the combined letters); in this word formula, the attributes of knowledge/4, which are contained in/equated to the *Aleph*/4/1, are One]. Values, 207/Σ4: knowledge of Torah; 27/Σצ: branching of Torah. See **earth**/אָרֶץ.

218; 3778-79 **Ur of the Chaldees (*Ur Kashdeem*, אור כשדים) אָר קשדים**

the East; those distinguishing/observing from the East—from the fourth dimension: the realm of dreams, visions, and of the spiritual communication construed by science as telepathy; the light/illumination/אָר of astrologers/אָרָא—of those who track the paths of light energy, the *Kashdeem* comprising the celestial bodies entrusted with name/position/mission; the invisible principles/4 contained/γ in knowledge/4 are extensions/א of wisdom/א that open the way/א to attainment/א of the fullness of life/א; seed/concept contained in the mind; energy uniting/formulating thoughts; note: as an inward land state, *Ur Kashdeem* comprises the patriarchal positions of Shem/אָם to Abram/אָבְרָם. Values, 581/47פX: to determine the destiny of the housed expressions of principle; 207/Σ4: law of knowledge. See **Chaldees**/אָרָא.

225-26 **letter, token; desire** (*ote, ute*, אוֹרָה) אָזֵךְ
 sign, emblem, mark, indication; decoration; a symbol, letter of the alphabet; to be willing; to agree, consent; to be satisfied in an expression; the beginning/ז united/י with the culmination/ח. Value, 407/ΣX: sign of renewal; the comprising of Torah. See **hundred**/Xָזֵךְֹ.

227 **ever since, then** (*az*, אָז) זֵךְ
 therefore, then, formerly; since, ever; in conclusion; in perspective; from the beginning/ז to the end/completion/Σ—from *Aleph*/ז to *Zayin*/Σ (parameter letters of the *alefbet*'s first-level perspective); note: the beginning and the end cannot be separated; hence, זֵךְ/*then* connotes results, consequences: the former will be the future; also: a continuum: ever since there was a beginning, so there will be an end; thus, *az*/זֵךְ conveys the former things of olden times. Value, 8/ח: pertaining to vision/perspective.

239-41 **ear** (*azan, ozen*, אוֹזֶן) נֵזֵךְ
 hearing; to balance, broaden; to carefully attune; to expand/ז the instruments/Σ of one's potentiality in the Son of Man/י; note: *azan* corresponds to *Horeb*/חֹרֵב (ascending/ח of thought/ז occurs via hearing/ח), depicting the body and work of mashiyach: Listen, to fulfill the letter *Bet*/ב! Values, 58/חֵי: internalization of vision; 22/ח: to compose. See **Horeb**/חֹרֵב.

249 **native, home-born** (*ezerach*, אוֹזֶרֶחַ) חֹזֵךְ
 citizen; one who is founded/rooted/ז and established/Σ in the knowledge/ז of Torah covenant and service/ח; native stock to one's own spiritual name, vs. a branching forth with estranged characteristics; to be native/naturalized in accordance with the foundational spiritual genome of YHWH; planted/ז with a goal/Σ to mastery/ז and ascension/ח. Values, 216/יָזֵךְ: mind displaying unity; 36/יָזֵךְ: stability of unity.

251-55 **brother** (*ach, oach*, אָח) חֹזֵךְ
 confederate: connotes any mind member within the individual; a comrade, kinsman, friend; cohort: member of same unit; one committed to uphold another in life; strength/ז of a covenant agreement/ח; also: to lift-up; an expansive/ז elevation/ח; to bring forth good works in another; a strength/ז of help/ח; provider of concepts for study/ז to assist others in attaining higher levels/ח; the parameter letters of the *alefbet* from the first level to the second: the means of a concept/ז arising/ח is via a brother/חֹזֵךְ; a seed/concept/ז of shared labor/responsibility/ח; one principled/ז in covenant relationships/ח. Value, 9/ט: community. See **sister**/Xָזֵךְֹ.

258-59 f. Xָזֵךְ **one** (*echad, achad*, אֶחָד) אֶחָד
 unity; initiation, primal cause; to expand/ז and ascend/ח via gates/ז which are provided according to oneness; perception; concept/ז ascension/ח via insights/pathways/ז: we know how to proceed when we are one; the expansive state/ז of an assignment/ח in all gateways/ז; all parts unified/gathered into one (SMB/Gen. 42:11); to be whole, without division; the strength/ז of integrated/ח pathways/ז; the health/wholeness/utility/ח of man's unity: male/ז covenanted/ח with female/ז. Formula: Δ (4) + Δ (4) = ח (8) x ז (1): understanding perception equates to conceptualization multiplied through service/ascensions; the fem. form/Xָזֵךְֹ conveys concept/ז ascension/ח composing totality/ח; the statement *once in a year*/אֶחָדִים Xָזֵךְֹ denotes *through unified study comes access to the ark/aron*. Values, m. 13/יָזֵךְ: the gift/inscriptions of full/elevating communications; Value, f. 31/יָזֵךְ: ordering of concepts; both 13 and 31 reduce to the value of 4 conveying through oneness we have access or pass through gates. See **one**/ז; **aleph**/יָזֵךְֹ.

261 **Ehud; unity, union (*ehud*, אֶחָד) אַחָד**

a son of Bilhan/בִּלְחָן via Benjamin/בְּנִימִין; a man of unified vibration: the principles/א of one's labors/א contained in/bonded to/י insights/א (I DHY/Chr. 7:10, 8:6); note: Ehud serves as a code name for the tribe of Benjamin: as Benjamin conveys new works/revival/administrating new lands, so the sons of Benjamin are rendered functional by insight received and retained; also: fusion, combination, consolidation, amalgum, confederation, unification, solidarity; principles/א in state of agreement/א funneling/י into a base/refuge/א. Values, 19/טז: to achieve unification; 37/ל: guide to fulfillment.

269 **sister (*achot*, אָחוֹת) אַחָת**

a companion, friend; strength to uphold another to achieve renewal and change; strength/א of help/א to bring forth/י renewal/perfection/harmony/א; concepts to restore/unify all things: *e.g.*, to bring together members of a household or to unify parts of a lesson into a whole that leads to knowledge of the Torah; the force of life/א to uphold/elevate/א and administer/י change/renewal/totality/א. Values, 415/אנ: renewal of activities of life; 37/ל: guide to fulfillment.

270-71 **Ahaz, Achaz; possession (*achaz*, אָחָז) אַחָז**

to grasp an estate; to take hold of, grip; to fasten, lock up; the concept/א of mission/א is fulfilled/ל: the will power take hold of and to achieve the promise and fulfillment of being *b'nai Elohim*/בְּנֵי אֱלֹהִים/built by Elohim; the capacity of sight/א elevated/א to fulfill the goal/ laws/ל. Value, 16/טז: the exercise of bonding; hands of unity.

295 **Ahiezer (*Achieozer*, אַחִיעֶזֶר) אַחִיעֶזֶר**

my/א brother/א is a help/א; a watchman over the body/tabernacle/temple; principles/א arise/א to activate/א understanding/א in words/goals/א of knowledge/א; a son/formulation of Dan/דן/judge, being a mature leader of discernment; son of Ammishaddai/אַמִּישַׁדַּי/my people of abundance. Value, 296/קכ: chief component in the transformations of Unity.

299 **Ahira; a brother (*Achira*, אַחִירָא) אַחִירָא**

my/א brother/א is a friend/reflection/א; the force of friendship resident within the body/tabernacle/temple; principles/א arising/א to give/א knowledge/א and understanding/א; a mature elder within the heart/Naphtali/נַפְתָּלִי/wrestlings; a son/formulation of Oaynan/אָיָן/eyes. Values, 289/קכ: the mind's expressions of resolution; 55/אנ: displays of enlightenment.

317; 309-13 **Aher; after, behind (*achar*, *achair*, אַחֵר) אַחֵר**

construct (*achari*, אַחֲרַי) אַחֲרַי

to carry forth, take further; to follow through unto maturity; afterwards, thereafter; another, other, different, strange; second: to “second” is to confirm—like saying “*awmen*” when the truth is proclaimed, and to confirm is to follow through on the revelation; the ability to conceive/א the assignment/mission/א of the mind/א and to project it forward/א; also: to procrastinate, defer; to loiter, overstay; to be tardy, late; to delay, detain (causing another to follow behind); an expansion/א of effort required/א for thought/א. Values, 209/קכ: mind's affixation on truth; 219/קכ: mind manifesting the power of truth.

335-39 **where; islands (*ee*, *ahi*, אִי) אִי**

unified members resolved into constituent parts and actions (SMB/Gen. 10:5); initiations/א of the hand/א; *ref.* to temporary conditions—the “ifs, ahs, woes”: the “islands/א of the nations” are the passing conditions of the interior structures/ongoing processes; also: a solitary creature; *ref.* to the various inner land masses (organs), such as the eyeballs, liver, heart—all that are floating in

the oceans/waters of man; desirable dwelling places set apart; the force of unity/4 positioned in motions/designated activities/7; note: to illustrate the inward islands: Shem/7W signifies the name, or position, of man within Creation; the islands of Yapheth/87/4/expansion (representing the mind and soul's opening centers) abide in the tents of Shem—within the tabernacle/house of the Spirit; the outer construct of the tent is Cham/7H, which is a servant to both mind and soul; these three (Shem, Yapheth, and Cham) are primary centers/islands of life and are unfoldings of the mind into molecular structures and formulas which come into the sperm as it enters the ark/3X (the Measurement/8 of the House/9 of Life/3). Value, 11/47: fulfilling of Principles. See **Noach/47**.

349; 351 **Lamentations (Aqycha, איכה) 3774; where, how (aché, איך) 774**
 somehow; to qualify; principle/4 activates/7 fruitfulness/9; concepts/4 determining/7 how/where fruitfulness is to be extended/9. Values, 31/47: the goad of principle; 36/77: the guidance of unity.

352-54 pl. **head; ram, hart, roebuck (aylim, אילם) 7774; sing. (ayil, ehyale, איל) 774**
 a chief, noble, lord; maturity of posture; the expansive power/4 to appoint/7 direction/instruction/7; to distinguish with authority, as with the branches/antlers of knowledge belonging to a mature leader of the herd; concepts/4 are presented/7 with authority/7 to the people/7; also: power, might, potency; strength of knowledge; note: in the case of the *korban olah*/370 7747, the *aylim*/rams defend/give authority to the principles unto their full development; the expression 4747 774/one ram pertains to the maturity of being one. Values, 41/47: the flow of concepts; 91:/47: warrior of principle.

356-57 **Elon, Aijalon, Ajalon (alon, ayalone, אילון) 7774**
 an oak tree grove; connotes rulership over all held for unfoldment; to confine/restrict/over-shadow (SMB/Gen. 36:2); strength/4 of the hand/7 to rule/7 over all received/7 and its potential/9. Values, 97/77: the words of Torah; 43/77: to draw out processes.

374-75 **ephah (ehphah, ehpho, איפה) 3774**
 a measurement for the grain offering, concepts/4 appropriated/7 to open/reveal/7 with distinction/3; concepts/4 inscribed/7 to open/reveal/7 the Nature of Light/3; the follow-up to the sacrifice includes making the *mincha* which pertains to study. To fulfill the sacrifice requires study—study to do/perform. Blessed is not the hearer but the doer of the Torah—expansions come through doing. The *Yod* in this word denotes the commitment to express the illumination of mind. The *Aleph* conveys the will of the hand to express the illumination or whitening from the sacrifice; a disciplined/4 hand/7 to express/7 the illumination/3; note: measurements are by handfuls, each ephah equals 500 handfuls, a number signifying a composite of the holy principles. Values, 96/77: transformation weights; 33/77: instructive process.

376-77 **man (ish, ayesh, איש) 774**
 husband; the hand/7 in the fire/74; ie., the masculine nature of fire/spirit/7, as man/774 contains the spiritual seed/4 to inscribe/7 words of wisdom/7; Principle/4 activities/blessings/7 by fire/wisdom/7: the giving/initiating/activating/7 mode of fire/74—the fire aspect that ignites and perpetuates the flame; the hand/7 sowing/4 wisdom/7; also: a spiritual being: *ish*/774 is used in reference both to men and to angels, and to YHWH/3737 as well (SYM/Ex. 15:3); it therefore signifies not man as mortal flesh, but as the activity/7 of spirit/fire/74; note: both *man*/774 and *woman*/774 are from the root word 74/fire: male and female convey the giving and radiant aspects of Yah/37—the Source of Life: the *Yod*/7 is given to the man fire; the *He*/3, to the

woman fire; thus the *Ish*/wל is a Man of Fire/Wisdom, continually learning in the halls of Wisdom and discussing the full branching and unfoldments of Light; and like natural fire, the *Ish* is constantly changing—growing taller/older in spirit; for unless there are ever-deeper and higher thoughts to explore and manifest, one is yet possessed of a child nature. Values, 311/4לw: Wisdom inscribing Principles; 32/ל; guide to the heart/ל. See **woman**/אw; **fire**/w; **man**/מΔ, wYγ.

385 **Itamar (Eetamar, איתמר) א״מ**

a son/work of Aharon/א״ה/the *enlightened mind*; mental functions pertaining to the left side of the brain and working in conjunction with those of the right (Elazar/אס״ל): Itamar is master of composing thoughts unto manifestation, while Elazar is master of understandings/perceptions; thus, Elazar is in charge of the holy/wΔ/ *designations of fire*, while Itamar is in charge of the tabernacle forms/manifestations; initiating works/ achieve/ל the composition/× of spiritual/ thoughts/; concepts/ derived from one's works/hands/ל to compose/× fullness/ in the mind/ (left-brain function). Value 651/4γΔX: the composed mind's display of concepts.

389 **yea, surely (ak, אכן) ץ**

but, only, however; yet, hardly; as soon as; concept/ that branches/ to confirm, showing diversity with assurance of direction; expansive/ branchings/. Value 21/4: fruitful concept.

there is, there are (eeka, אכא) ץ

concepts/ evident/ in the projection of will/; a display of will in the exercise of ideas; an affirming presence; the will/ to branch forth/ concepts/. Value 22/4: productive form.

398-401 **Ucal; consume; eat (achal, okel, אכל) ץ**

to devour, to ingest; to take away, devour food; a meal; eating process; to partake of, physically and spiritually: to consume is to appropriate energies according to a particular order and movement; note: nothing is ever lost by consumption, which is a fire sacrifice: the energies are transferred, or committed, according to an order of service: *e.g.*, the daily lamb is consumed on the altar—appropriated by the fire, thereby releasing the measure of wisdom for the day or evening for the mind's consumption; “to consume” is, the will/initiation of study/ extended into the branches of knowledge/ pertaining to an order of instruction/; in “eating,” concepts/ branch forth/ for support/guidance/: the process of eating is the assimilation/ of concepts/ according to instruction/; for only when we partake of the concepts, or principles, are we able to appropriate/consume the instruction; further, one consumes the fire/wisdom, itself, when drawing out concepts and extending them into branches of knowledge unto learning; the consumption of the daily/evening sacrifice is our fire nature releasing from within us concepts of wisdom and branching them forth unto learning directions; indeed, nothing is lost and all is gained: according to what we eat, we have energy for movement; for eating from the Torah enables us to branch out in all directions; consumption is the strength/expansion/ of fruitful/ instruction/ in principles/ extended/ to provide directions/: eating from Torah extends one in full movements; *e.g.*, a seed/ becomes a plant/ to become a staff/support/ bearing fruit/: for the strength/ of the plant/ supports/ activity/ to assimilate/ instruction/ (the staff/ is the order/classification/support we commonly call instruction); also: a prey, means of life support. Value, 51/4: to swallow/internalize concepts (Mat. 26:26-28; Jn. 4:32). see Fire w

might; strength/ך directed/ל; mighty one/ones; the ruling, governing, guiding principles/concepts; directive orders; strength/ך of the staff/ל; concepts/ך of instruction/ל; concepts/ principles/ך of authority/ל, either positive or negative; concepts that regulate the light and the soul energy fields; groupings of life energies to express completeness; the Principles that comprise YHWH/אֱלֹהִים—the United Principles of Light; note: the plural form is often used, literally, as, “He of the Elohim”/מלך אלך אֱלֹהִים—the One (the Unity) of the Elohim (SMB/Gen.1:3; MT/Deut. 4:35); expansion/contraction/ך that guides and orders/ל, emanating illumination/א and activating/achieving/ל fullness/extraction/מ; source/ך of authority/ל continually giving light/א; the fullness of life; concepts/ך of instruction/ל yield light/energy/א producing/granting life/מ; note: “you are elohim”—agents of creative activities: Elohim is a cluster of instructional concepts providing light to attain fullness of being; when the *He*/א (definite article) preceeds the noun as HaElohim, certain definite concepts of instruction are expressed. Our service is unto the Living Elohim, vs. unto objects: the service, or dedication, of energies unto Elohim is faith in action; the service, or dedication, of energies unto objects or processes is idolatry. Categories of Elohim include: God/El of Comfort/Consultation, Elohim of Love, Elohim of Control, Elohim of Filling, Elohim of Humility, Elohim of Exchange/Fairness, Elohim of Light, Elohim of Maturity, Elohim of Declaration/Announcement, Elohim of Households (Eph. 2:19); Elohim of Unions/Sex/Joy and of Giving/Receiving (Eph. 2:16); Elohim of Unity, Elohim of Forgiveness, Elohim of Mercy (Eph. 2:4); Elohim of Justice (II Thes. 1:5); Elohim of Gifts (Eph. 2:8); Elohim of Order, Elohim of Hope (Eph. 2:12); Elohim of Patience, Elohim of Purity/Cleanliness, Elohim of Goals/Direction, Elohim of Peace (Phil. 4:7); Elohim of Wisdom, Elohim of Selection, Elohim of Beauty, Elohim of Creation/Image Making, Elohim of Victory, Elohim of Companion, Elohim of Elevation/Lifting (Acts 26:8); Elohim of Thanksgiving, Elohim of Respect/ Regard/Fear (Col. 3:22); Elohim of Faithfulness, Elohim of Birth (I Jn. 3:9); Elohim of Thoughts/Formations, Elohim of Authority/Thrones/Dominion (II Tim. 1:8); Elohim of Wrath, Elohim of Music/Harps (Rev 15:2); Elohim of Glory/Substance/Weight (Rev. 15:8); Elohim of Resources (Rev. 16:14; Phil. 4:19); Elohim of Temple Order (I Cor. 3:16); Elohim of Worship, Elohim of Counsel (Acts 20:27); Elohim of Congregating (Acts 20:28); Elohim of Help (Acts 26:22); Elohim of Foundation (II Tim. 2:19); Elohim of Intelligence/Spirit (I Cor. 2:14); Elohim of Increase (I Cor. 3:7); Elohim of Will (I Cor. 1:1; Col. 1:1); Elohim of Inspiration (II Tim. 3:16); Elohim of Heavens/Names (Rev. 16:11); Elohim of Stewardship (Tit. 1:7); Elohim of Earth, Elohim of Miracles (I Pet. 4:11; Rom. 3; II Tim. 2:9); Elohim of Grace (Eph. 2); Elohim of Shabbat/Rest (Gen. 2); Elohim of Gospel/Reward (I Pet. 4:17); Elohim of Knowledge, Elohim of Righteousness, Elohim of Patriarchs (Acts 22:14); Elohim of Angels/Messengers (Acts 27:23); Elohim of Day, Elohim of Night, Elohim of Perfection/ Completion, Elohim of Abiding/Lodging/Clothing, Elohim of Remembrance; Elohim of Tabernacle (Rev. 21:3); all these are numbered among the faces of Elohim YHWH; also: your Elohim/Eloheychem/מלך אלך—concepts/ך of instruction/ל to enlighten/א and activate/ל the fruit/teaching/מ of the Spirit’s anointing/מ, which concepts are applicable to all members of mankind collectively, vs. your Elohim/elohichaw/מלך אלך—concepts specifically directing us to a particular fruit/member; note: the forms and compounds of *El*/לך are also applicable to any who assemble by words of unity to fulfill statutes and ordinances: e.g., “these/אלך are the called of Elohim/מלך אלך”—namely, all who are confirmed in their places in the house of אֱלֹהִים/Unity (Ps. 29:1; 58:1; 82:1,6; Jn. 10:34); “strange/other elohim” is better rendered as “restrained light principles.” See **God**/לך. Values, 31/לך: Guiding Concepts; 86/מלך: Faces of Unity. See **not**/לך; **these**/אלך; **gods**/מלך לך; **mighty**/אֱלֹהִים; **El Shaddai**/מלך אלך.

408-09 **no, not; esp., not now** (אל, אל) ㄘㄨ

a prodding; an impermanent negation of imminent action, suggesting a prerequisite must be met prior to a fruitful resumption of activity; concepts/ㄨ direct/ㄘ us to future action; note: the term “no” is the same as “El”; for what appears as a negative is actually a positive prodding of instruction; an *Alef*/direction/force/ㄨ that negates/resists/ㄘ what is contrary to the orders of life, what consumes the fruit of instruction, what defies the source/head of authority, what denies the strength of the staff; also: beginning over: projection/ㄨ of teaching (rod/ㄘ) provides a foundation/ㄨ and direction/ㄘ; seed/ㄨ of instruction/ㄘ—concept of all instruction principles. Value 31/ㄨㄘ: guidance of principle. See **God**/ㄘㄨ. Compare **not**/ㄨㄘ.

41410; 7706 **the Almighty; affluent supply** (El Shaddai, אל שדי) ㄘㄨㄨ ㄘㄨ

united roles/ㄘㄨ are my/ㄘ sources/ㄨㄨ: the composite roles creating affluence; the multi-breasted/cornucopia/ㄘㄨㄨ of El/ㄘㄨ, conveying the principle of nurturing: thus, my/ㄘ Nurturing Center/ㄨㄨ of United Order/ㄘㄨ; an ever-abundant supply: ㄘㄨ/the United Order of Life is the Power of Principle/ㄨ applying/ㄘ its Eternal Fire/ㄨ to supply/ㄨ all energies/activities/ㄘ; the unity/ㄨ of roles/ㄘ provides spiritual/ㄨ insights/ㄨ into all works/ㄘ; note: knowing/calling/reading *El Shaddai* is the base of Avraham’s entrance into the lands, and with this knowledge he moves in confidence unto full actualization. Value, 345/ㄨㄨㄨ: liquid gold flows with life: the Spirit is a flow of light taking shape as it draws upon the resources of El Shaddai. See **fire**/ㄨㄨ; **breast**/ㄨㄨ; **Almighty**/ㄘㄨㄨ; **God**/ㄘㄨ.

421-29 *sing.* **God; Ela, Elah, Alah, Eloha; these** (eleh, alah, aleh, אלה) ㄨㄘㄘㄨ

430 *pl.* **Gods** (elohim, אלהים) ㄨㄘㄘㄘㄨ

those divinely appointed; also: an oak tree—a unified order/ㄘㄨ with many emanations/ㄨ; to signify by an oath, promise; concepts/ㄨ order/direct/ㄘ illumination/ㄨ; an organization/ㄘㄨ of illumination/ㄨ, a united order/ㄘㄨ of light/ㄨ; the emanation/radiance/ㄨ of El/ㄘㄨ; the orders of light to which belong the Elohim/ㄨㄘㄘㄘㄨ. Values, 36/ㄨㄘ: guidance of Unity; 86/ㄨㄘ: expressions of Unity; 18/ㄨ: transforming principle. See **God**/ㄘㄨ; **elim**/ㄨㄘㄘㄨ **mighty**/ㄨㄨㄨㄨ.

436-38 **Allon; oak** (elon, aylone, אלון) ㄨㄨㄘㄘㄨ

oak tree, conveying the nature of *Qof*/ㄨ/dominion/priesthood; a seat of kingdoms; domain of kings, priests (SMB/Gen. 13:18; 14:1-24); principles/ㄨ ordering/directing/ㄘ the outpouring/ㄨ of the Son of Man/ㄨ; also: locale pertaining to Napthali/ㄘㄘㄨㄨ, indicating a state achieved through meditations of the heart: *e.g.*, Allon-bachuth/ㄨㄨㄨㄨ ㄨㄨㄘㄘㄨ: strong, deeply rooted sorrow; sorrowful meditations. Value, 87/ㄨㄘ: to partake of Torah.

441 **chief** (alooph, אלוף) ㄨㄨㄘㄘㄨ

head, leader, lord, master, champion; one having, the concepts/ㄨ of order/ㄘ by which to bring forth/ㄨ the Sayings/ㄨ—the means to articulate what is written; a title to denote those with a master mind to enter the United Order/ㄘㄨ of the Faces/ㄨ; a primary Order to maintain the Faces of YHWH; also: a confidante, intimate friend. Values, 117/ㄨㄘㄘ: minister presenting Torah; one designated to achieve a goal; 36/ㄨㄘ: master of unity. See **Alef**/ㄨㄘㄘ.

446 **Eliab** (Eliav, אליאב) ㄨㄨㄘㄘㄘㄘㄨ

my/ㄘ El/ㄘㄨ is a father/ㄨㄨ; the force conducive to honorable speech within the body/tabernacle/temple; principle/ㄨ directing/ㄘ the release/ㄘ of concepts/ㄨ from within/ㄨ; a son/formulation of Chalon/ㄨㄘㄨ/*fortitude*. Value, 44/ㄨㄨ: flow of insight.

451 **unto her** (aleyah, אליה) ㄨㄘㄘㄘㄘㄨ

a concept/ㄨ directive/ㄘ that arranges/ㄘ the illumination/ㄨ; concept directives/ㄘㄨ arranged/ㄘ

within the feminine radiance/א: as we hear a messenger, we relegate/read the messages unto their proper arrangement within the feminine nature, whereby they are magnified and brought forth into actions (SMB/Gen. 16:13); also: lamentation; ear lobe; the fat tail of a sheep. Values, 46/י״ to reflect on maturity; 28/ח׳ to branch forth via knowledge. See **unto him**/יָלַלְךָ.

452 **Elijah (Eliyah, אליהו) יֵאֵלֶּלְךָ**

the Divine/א Order/ל of the Emanation/ל of Light/א Unions/י; the activity of the *Aleph*/א (conceptualization) and the *Lamed*/ל (instruction, staff, authority) is given through Eliyahu, whereby one attains/receives/ל the light/life/א unto redemption/restoration/unity/י: Eliyahu orients/turns our members unto the inscriptions/ל of MaSheh/Moses—to the Torah of Spirit: unto the Unified Order of Light Emanations, unto the Unity of YahúWah; force to overthrow worship of Baal/ל״א. Values, 52/שׁ: the potentiality of the tabernacle; 34/ד״ to direct inquiries/inwardness.

413 **unto him (alaw, אלי) יָלַלְךָ**

to achieve unification/balance/restoration; concept/א directive/ל that arranges/ל connections/י; the inner strength to appoint connections/unions: we are addressed and spoken unto via messengers according to our capacity to receive and hold, that we may manage our lives with justice and mercy; united/א order/ל achieves/ל restoration/mercy/bonds/י; thus, when YHWH speaks “unto him,” there is a message to activate/manage bonds within us and between us: *alaw*/יָלַלְךָ is the means to achieve a union/an establishment/י, while *unto her*/אֵלֶּלְךָ is the means to achieve a radiance/א; *unto you*/יָלַלְךָ is the means to achieve fruitfulness/branching/י; *unto me*/לַלְךָ is the means to achieve activation/managment/ל. Values, 47/ז״ to reflect on a goal; 29/ט״ to know the consciousness of universal unity. See **unto her**/אֵלֶּלְךָ.

457 **pl. idols (ehleelim, אֱלִילִים) יָלַלְךָ; sing. idol (ehleel, אֱלִיל) לַלְךָ**

false, empty, vain; to nullify the inner in preference to the outer; idolatry, which is right-of-way to immorality, impurity, passion, evil desire, and greed (Col. 3:5); concepts/א that resist/ל the activities/ל of life’s direction/ל; ideas that resist the movement of life; concepts/א that overthrow/ל the hand/ל of correction/ל. Values, 71/א״: darkened/confused concepts; 121/ק״: a covering upon the fruits of Principle. Compare **molten image**/אֲצַפֵּי; **graven image**/לִפְסֵי; **image**/יָצַרְךָ.

410 **strength, courageous; gods (elim, אֱלִים) יָמַלְךָ**

to become the sons/formulations of Elim (Ps. 29:1); to be ordered by light principles: concepts/א provide/ל order/ל unto fullness of life/י; seeds/א of instruction/ל bestow the gifts/ל of spirit/י; the state of man in process of arising from the worm nature: when the letter *He*/א explodes in the Elim status, man progresses unto the Elohim/יָלַלְךָ level of consciousness. Values, 81/ק״: partaking of principle; 37/ז״ directive to goal.

460 **Eliasaph (אֱלִיסַפ) יָפַלְךָ**

El/א expands/increases/adds/פַּלְךָ; a chief over assimilative processes within the body/tabernacle/temple; principle/א directing/ל activities/ל in support/פ of the breath of life/ק; a son/formulation of Deuel/לִאֲיוֹד/ *friendship with El*. Values, 181/ק״: discernment in partaking of concepts; 55/א״: acceptance of innumerable gifts.

468 **Elizur (Elitsur, אֱלִיצוּר) אֲיָצַרְךָ**

my/ל El/א is a Rock/אֲיָצַרְךָ; a force for stability within the body/tabernacle/temple; principle/א that guides/ל, bringing/ל a transformative/ל equilibrium/י of mind/א; a son/formulation of Shedaur/אֲיָצַרְךָ *abundant supply of light*. Values, 337/ז״: wisdom directing goals; 67/ז״: support of goals.

473 **Elishah (אלישה) אַלישאַח**

El establishes/helps/sets upright (from the root *owl/salvation*); the United Order/El/ח to initiate/ל a lamb/א: the united order of life pertaining to the spiritual fire-form at the core of every person; the core essence to charge the structure of being, whether mortal or immortal, and to formulate all gathered; essence/ח that orders/ל the activities/ל of the fire/ו of life/א; a son/formulation of Yavan/יָוָן/*the heart chakra*. Value, 346/יָוָן: wisdom's anointed vessel. See **Yavan/יָוָן**.

476 **Elishama (Elishama, אלישמה) אַלישמאַ**

my/ל El/ח hears/ו; agent to coordinate the activities of heart and mind; principle/ח that orders/ל the activities/ל of wisdom/ו according to the flow/ו of understanding/ו; a son/formulation of Ammihud/אַמִּיהוּד/*my majestic people*. Values, 451/ח: renewal of the potentialities of seed; 72/ו: an understanding developer.

408-09/4191-94 **immortal (almute, אלמות) אַלמוט**

the prohibition of death; a sheaf, bundle, shaft of light; extension/ח of El/God/ח: the state of continuation entered as we come unto the Unity of Father/Emanator and Son/Formulator; the expansive Principles/ח that guide and direct/ל the multitudes of heaven and earth/ו via the bonded justice and mercy/ו within the boundless continuum of life/ח; note: immortality is not what we receive, but what we enter *into*; because the immortal already now is, has been, and forever will be: as we have put on garments to enter the mortal state, so we put on garments of immortality to be born/translated/extended into the immortal state [*ref.*, BHM Torah Light Tape #24 (1995)]. Value, 477/ס: fulfillment of the prophecy of redemption—of the composite perspective of Torah. See **death/ח**; **die not/ח**; **blossom/א**.

490 **widow (almanah, אלמנה) אַלמנאַ**

abandoned, desolate, oppressed; one needing care; one devoted to spiritual works (whose “husband” is not of this world); strength/ח to guide/ל and draw out/ו the display/potential/ו of life/א; one having the advantage of leadership (due to age and experience) to be a handmaid to assist others to be productive and to become illuminated. Values, 126/ו: dedicated to the branchings of Unity; 45/א: to extract/extracted from life.

459 **terebinths; dome; these (elon, אלון) אַלון**

oak tree (variant of *אלון/oak*); a domed shape above a given region: *e.g.*, *אלון dome of Mamre*, a region/territory of the chief angelic majesty; note: *Elon-Mamre* contains the root *ח/El*, indicating the strength/ח and authority/ל of heavenly messengers; for Mamre is the place of abiding under the various domes of the heavenly host: Abram/אַבְרָם dwelt in Mamre, where he received instructions and assistance from Mamre, Eshcol/עֶשְׁכּוֹל, and Aner/אַנֶר, as these formed a confederacy (heavenly host) to assist him in his defeat of other spiritual powers; Mamre is Hebron/חֶבְרוֹן, the heavenly region of the mind from whence all seeds fall to the earth to become great, and to which all returns to be buried/interred/planted (SYM/Ex. 23:19). Values, 81/ח: region of principle; 27/ס: branchings of Torah. See **oak/אלון**; **Mamre/ח**.

499 **Eleazar (Elazar, אלעזר) אַלעזאַר**

El/ח is help/א; concepts/ח of order/ל surround/yield full perception of/ו the goal/ס of the Master Mind of the Universe/ח (to be of help, one must understand the goal of the person needing help); mind that perceives and understands the intent of the Law; second dimension of priesthood; insights/ח into/ל Torah yield knowledge/א; Elazar is the role of instruction/ח to accomplish understanding/ו of the Law/ס unto mastery/ח, and the fruit of the instruction is

understanding unto mastery, leadership, control; note: the priesthood of Elazar sees the end of all creation; hence, Elazar is the one bringing Yisrael/לְאֶלְיָהוּ unto the Promised Land acquisition stage; for Elazar is the mind’s formulation of enlightenment—that is, he is what the mastery of enlightenment develops. Value, 308/אָו: strength of the Spirit helps/uplifts. See **Aharon**/אֶהְרֹן.

502-07; 441 **Eleph, Aleph; thousandfold, thousand, one (alef, alof, aloof, אֶלֶף) אֶלֶף**
Aleph: name of א, the first/primary letter of the *alefbet*, depicted by oxen; brightest star; to learn; to teach, train, tame, domesticate; Primary Force/א that orders/supports/teaches/ל all manifestations/expressions/א; United Order/א reveals/speaks/א: each concept directs an expression, even as each seed directs the formulation of a fruit; to make myriads; to grow by thousands; a community, cluster; word form for the numbers 1 and 1000: 1 (by itself or at the end of a number) signifies a concept, principle; 1000 (at the beginning of number) signifies multiple concepts uniting/abounding; principle/א orders/ל expression/א; note: אֶלְיָהוּ אֶלֶף/a thousand years signifies study/renewal by concepts of Light; also: to associate with; to learn; a family, group, herd—as of oxen; to tame, domesticate; propulsion, expansion; to thrust forward; to be sent—as man sends forth seed; to condense into one point; to comprise a unity of all parts; to descend and ascend; that which comes from the east to the west; a town pertaining to Benjamin/בִּנְיָמִן; the basis of all fruit; represented in Tehillah 119 by the word אֶשְׁרֵי/ashrey, meaning “to verify,” which *Aleph* does in every way. Values, 111/אָלֶף: the distinguishing actions of principle (value formula: 100/א x 10/ל x 1/א = 1000/*Aleph*); 30/ל: staff of life. See **one**/א, אֶחָד; **chief**/רֹאשׁ.

517-18 **mother; on condition (aim, eem, אִמָּה) אִמָּה**
 dependency: whether, if, in case, or; bearer of seed; reception of spiritual concepts; conceiver; a seed/א in water/א, unto the seed’s/א full extraction/א; a state of entrustment; a principle/א reflected/א; the assemblage/א of principles/א, organized/א; an idea/seed/א attended unto/nurtured/א, conveying the mother nature; the strength/א of washing/cleansing/immersion/elevation/א; carrier of messages; to be intuitive; perception/א of spirit/א; the emergence of *Aleph* out of waters/amniotic fluids/א; also: bond of the family; the principles/א of a multitude/א; amplified/א fullness/א: thus, a nation, people; note: the condition of our assemblage in spirit form determines our “mother”—the waters of life that we enter; therefore, one should always honor one’s natural mother and should, likewise, never despise the spiritual states of entrance and support. Value, 41/אָיִם: full of *Alef*; to germinate seed. Compare **people**/עָם, **cubit**/אָמָה.

519-24 **pl. cubits (amot, umot, אַמּוֹת) אַמּוֹת; sing. maid; cubit (amah, umah, אַמָּה) אַמָּה**
 forearm; foundation; middle finger; ell (originally, the length from the elbow to the tip of the middle finger); maidservant; aqueduct, canal, conduit; penis; door post; a nation/people; also: matrix: all ideas expressing the means to measure or to become extended; processes of, conception/conceptulization/א by the anointing/א of light/א (TK/Lev. 25:6; SYM/Ex. 20:10); concepts/א reflecting/measuring/א life/א, even as a seed is both the measurement and the means of extension of the parent form; the force of life contained in all things; concepts/א derived from/א weighing/considering/א the sum of all creation/א. Values, 447/אָמָּה: measurement drawing out the properties of completion; 46/אָמָּה: a full extension of unity. Compare **people**/עָם; **mother**/אִמָּה.

525-29 **Ammon, Amon; steady, firm (amon, ehmane, אַמּוֹן) אַמּוֹן**
 confidence, loyalty, faithfulness, trust, fidelity; training; the force of life/א flowing/א in unity/א with purpose/extension/א; a son/formulation of Lot/לֹט. Value, 97/אָמּוֹן: righteous goals.

530 **faith (emunah, אמונה) אָמֻנָה**

confidence, trust, loyalty; honesty, fidelity; from the root, *awmen*/אָמֵן/; concepts planted/אָ in the waters/אָ to yield/אָ the unfoldments/אָ of life/אָ; also: steadfast; security, firmness, faithfulness: the strength of a seed breaking forth out of the great reservoir of the heavens/names and extending in all directions of life/light; a mother/אָ bearing/אָ the offspring/אָ life/אָ; means to access all avenues of spirit; concepts/אָ of spiritual/אָ values/אָ unfolding/אָ Light words/אָ; note: faith is the establishment of concepts to verify the unseen principles of light; thus, without faith it is impossible to please HaShem, meaning that without verifying the concepts of life, one does not agree with the Elohim. Values, 102/99: a sanctified house; 39/88: guiding consciousness.

553-55 **strong; to close (amatz, ometz, אָמַץ)**

to prevent access; to examine/אָ apart from/אָ transformation/אָ; to close the eyes: not paying attention or giving heed, whereby the openings close; to be set in a course; to be bold, strong, intense; the force/אָ released/אָ by a warrior/אָ; also: to be alert, courageous; to harden, fortify; to prevail. Value, 131/489: an abode/position to order perception. See **strong**/אַמַּץ, אָמַץ, אָמַץ. Compare **mighty**/אַמִּיץ, אָמִּיץ.

559-64 **Immer; to consider, say, think (amar, omar, imair, אָמַר)**

to utter, name, mean; to promise, intend; to comprehend; to think to oneself: meditative conversation—to say a thing in one’s heart (SMB/Gen. 27:41); an utterance, saying, speech, word; to release concepts/אָ that draw out/make full/אָ the mind/intellect/אָ; a projection/אָ of spiritual/אָ thoughts/אָ; the spirit projecting knowledge; a spiritual expansion of the mind: what you say/project is spiritual—it is unseen; note: with every saying/אָ of YHWH/אָ, a higher consciousness of Being is attained; and he says/אָ: one meditating/אָ has received/אָ and now may also dispense/אָ and project/אָ spiritual/אָ knowledge/אָ. Value, 241/474: a mind flowing with concepts.

567 **Amori (amaree, אָמֹרִי) אָמֹרִי**

my/אָ speech/saying/אָ; conveyance of thoughts; land of concepts/words/ideas/seeds resulting from the teachings of the *Canaani*/אָ, and/or which produce the teachings of the *Canaani*; note: *Amori* either follows or preceeds the *Canaani* in the Torah: a tree/branch/אָ of the *Canaani* produces concepts/seeds/sayings/אָ (SYM/Ex. 33:2, ff.); the words/seeds/*Amori* produce a tree/*Canaani* (SYM/Ex. 34:11, ff.); to produce seeds/אָ drawn out/אָ of the mind/intellect/אָ and to implement them unto action/אָ; a code term for the body of man as a land of ideas; *ref.* to the territory of mind/thought formulations. Values, 251/474: the mind’s display of concepts; 44/47: to draw out from the gates.

569 **Amraphel; a marvelous saying (amrafel, אָמֶרפֶּל) אָמֶרפֶּל**

a saying/אָ of wonder/אָ; to be extraordinary; a marvel, miracle; a concept/אָ that releases/frees/אָ the mind/אָ to manifest/אָ change/אָ; a ruling power of Shinar/אָ/angelic transmutation; also: a treasurer; administrator, officer. Values, 351/474: wisdom’s displays of principle; 63/47: fortifying communications. See **think**/אָ.

571 **truth, to verify (amet, אָמֶת) אָמֶת**

concept/אָ reflecting, thus filling/אָ the totality/אָ; the world testifies of the truth by displaying every concept that fills and makes up the sum; the truth is in every level as the Mem designates—in vapor/steam/air, in all liquid states, and within all forms. Values, 36/47: the order of unity.

577-79 **where, whither; to lament (anah, אנה) אגל**

to mourn, bewail, sigh; vital energies/4 display/7 evaporation/3; to bring about, cause; to approach, befall: “no evil will אגל/befall you” (Ps. 91:10); depicts a condition that facilitates change; a concept/4 expands/7 the revelation/3; an idea/4 unfolds/7 light/3; also: to deceive; ideas/4 that reverse/7 revelation/3; a lobe. Values, 56/27: to desire unity; 20/4: coming to know.

582-83 *pl. men (anashim, אנשים) אגל*; *sing. Enos, Enosh; man (enosh, אנוש) אגל*
mortal; kindness, benevolence, humaneness; principles/4 desiring/displaying/7 the unity/2 of wisdom/w (and all who so desire shall be filled); the masculine force within the earth; the uplifting of the earth fields on behalf of a name/positioning of energy, as illustrated by Pharaoh/3047 giving the elements for Abram/7444; initiations/4 to withdraw/7 wisdom/w for the activation/2 of fullness/7; to exert the will of human spirit to possess all of life. *Benevolence* begets Kenan/7744/*the ability to treasure*. Values, 357/27W: utilization of truth in purposes and goals; 401/4X: the measurement of Principle. See **man**/744/W74.

589-90 **ship; I, I AM (anee, onee, אני) אגל**

the Single Voice; a realization of belonging to all living potential; inner projection displayed; inner force/4 extended/7 through the inscriptions/actions/2; Unity/4 vibrating/7 into writings/actions/2 conveys the unity of being “I”: the phrase, “I, YHWH” (e.g., TK/Lev. 22:2), demonstrates the Unity within being projected, or fully released; note: the inward “I” is the Inward Unity of all parts being projected as the Master Resident/Architect; in the phrase, “and I say unto you,” it is understood that The Single Voice is speaking: it should not be read as though an alien personality is speaking in distinction to some other; e.g., the statement, “you have heard Moses...” (meaning that you have listened to a particular voice or attributed the saying to the teacher, Moshe), “...but I say unto you,” is given to heal the misconception and to convey the Single Voice Moshe uttered: Moses is not to be interpreted as an individual speaking, in distinction to another; for spokesmen of the Enlightenment of Mind speak the words of the Single Voice, not their own; to personalize words to show authorship is not necessary, and if it must be done, let the saying be attributed to the Single Voice; for the mouths of all people are really one voice; further, the phrase “I am the Way, the Truth, and the Life” is read as, “The Single Voice is the *Derek*/744/Way/Path of Access/4 for the Mind’s/4 Branching/7 & Productivity/4, the *Emet*/X74/Verification/7 of the Light Principle/4 unto Totality/X, and the *Chai*/24/Life—the Active Engagement/4 of Sharing/2; also: a ship; a vessel that moves alone or in fleets. Values, 61/47: tree of life concept; 25/37: branch of light/structure of oneness. See **I**/274.

595 **I (anochi, אנכי) אגל**

vertical, perpendicular; to perceive inner unfoldments as a tree/branching with fulfilled responsibilities; self; the Unified/4 Vibration branches/7 unto fulfillment/2; the presence of will/4 unfolds/7 into branches/7 of fulfillment/2; note: the “self” of each spiritual name is the inner divine will to initiate unfoldments with evidence leading to fulfillment, whereby we declare openly with delight, “That’s me—I am a spark of the Unified Flame that is branching to be fulfilled.” Values, 81/47: the expression of principle; 36/26: progress of unity. See **I Am**/274.

582 *pl. men (anashim, אנשים) אגל*

humanity; a grouping of mortals, males; seed/4 drawn forth/7 from Wisdom/w and deposited/positioned/2 in multitudes/7. Value, 401/4X: the measurement of Principle. See **mortal**/W74.

622-26 **Asaph; gather (asaf, acuph, osef, asepah, אסף) 7פ4**

to collect, take in, take away; the force/will/4 to structure/פ a fruit/an expression/7; a collection, an assemblage; concepts/4 structure/פ soul/expression/7. Value, 141/477: the treasuring of life principles.

631-32 **vow; to bind, imprision (asar, esar, אסר) 4פ4**

to conceive/plant/4 a structure/פ of thoughts/4; to bond; a concept/4 conjoined/פ with the mind/4; to fetter, tie, jail, arrest, prohibit, ban; the raw power/4 to confine/פ a mind/4; also: to renuciate. Values, 261/474: mind structured according to principle; 36/77: ordering of bonds.

637-39 **nose; sense of smell (aph, אף) 74**

evaluation, mediation; to conceptualize/4 an expression/manifestation7; to make sure; to detect and respond (either “yea” or “nay”) to an expression; to affirm, as in “surely, too, also”; to evidence agreement with an expression or statement: thus, sometimes translated as “face”; the projection/4 of a face/7; also: to anger; to have wrath, as in response to an expression or statement; the essential energies/4 given expression/7; the unity of self/4 (a face/7 response) in juxtaposition with what has preceded/has become manifested/7. Value, 81/47: to partake of concepts.

657 **to be gone (ehphes, אפס) 774**

zero; full, yet invisible; to expand/4 and to close/7 in equal proportions/פ; the unmanifested from which all emanates; the means of extension; to bring to an end, to the furthest extension; to attain to a capacity; to exhaust; to be nothing; to disappear, be absent; also: an adverbial modifier: notwithstanding, only, but, however; root meaning “an ankle” (the means of fleeing/disappearing, coming to nothing); root base of 74774/quartermaster/storekeeper/provisioner—one capable of supplying what is absent. Value, 141/477: domains to extract Principles.

665-66 **gray (aypher, afair, אפר) 474**

shifting; greyness, denoting transition; gloom, shadows; tone of gathering and releasing; to strew ashes, scatter dirt (to cover in greyness); a covering; concepts/4 appearing/7 in the mind/4, even as smoke appears in the heavens; also: nothingness, a conundrum; a meadow (filled with indistinct vegetation); a mask, obfuscation; cosmetics, cosmetician. Values, 281/474: a mind open to concepts; 38/77: instruction arises.

669 **Ephraim (Ephrayim, אפרים) 77474**

to be fruitful; double fruit; to thrive, grow; one’s origins/4 manifest/7 the mind’s/4 activities/7 unto maturity/7; to produce; to create a garment/covering: the role of Yoseph/7774 to robe each energy Member—to bless/expand the energies according to the seed gathered; to unify according to concept formulations: hence, Ephrayim serves to join us with others according to concept/seed formulations; means to unite energies together into new states; note: with the priesthood, Ephraim leads all members to occupy territories, including Egypt/7747/Mitzraim and the Promised Land; for it is Yoseph that first brings us into Egypt, and it is Yahushúa/Joshua that leads us into the Promise Land; energy of the penis/clitoris—aspect of mind that leads the inherent names into new States (Levitical Writings 212:3); note: Ephrayim, whose service in the flesh corresponds to the functions of the glans penis, conveys the law through which all Yisrael appears; for through 777/Levi/unions all sons/works appear; thus, Levi depicts the tabernacle body/structure of man, which makes man visible: unified in Lewi, the sons of Yaaqov/7777 come unto Ephrayim/knowledge to unite and bless all parts; the Northern Kingdom position

(Ephraim) refers to the realm above—the place from which seeds descend to revive the earth; thus, Ephrayim portrays (a) the reproductive system that transfers all within the seed unto a body; (b) means of blessing/expanding all parts, as emitting the seeds/fruit of the loins; (c) concepts of knowledge to distinguish and master man's unity; (d) tribal members designated by mission to bear forth the expressions of knowledge unto the unity and fulfillment of all mankind. Value, 331/4CW: Wisdom governs seed/concept (SMB/Gen. 45:22). See **soul**/W7Y.

672 **Ephrath, Ephratah (Ephrat, אפרת) X474**

to constitute, comprise, make up; the foremost/4 expression/7 of the crown/head/4 of all creation/X, being the Chief Expression that governs over all things; as מלכא/4/Ephrat Bethlehem, birthplace of Mashiyach: to constitute/X474 the house/X474 of bread/מלכ; thus, the place within each person in which the Head of All emerges: the maturity of man, the Ruling Center of מר/4/Ruach/ Spirit that is formed within to manage/administer all things; therefore, Ephrat is also the birthplace of מלכ/4/Benjamin/Son of the Right Hand, the Mashiyach: as Benjamin is the energy of the Seed/Gamete of Life, so he represents, the First/4 Expression/Manifestation/7 of Life that Governs/4 over all matter/things/X: this is the Mashiyach, the Son/Projection/Formulation of Elohim/מלכ/4 who is the Chief Display of all, created to rule/administer all elements: so be it that each Name emerges at Ephrat! note: the faces of Aleph/4 are sown within each Name, whereby each mind is enabled to bring forth the totality/X474; as the Seed/ Gamete of Life, the Nature of Benjamin contains all faces/expressions of Light to tend the totality within; Ephrat is a territory/place of light pertaining to a Name, vs. locations that pertain to manifestations of names [or to openings of expanse, as for each of the triparte natures of man: Yapheth/X474/expansion (Assyria), Cham/מ/4/enthusiasm (Mitzraim) and Shem/מ/4/purpose (Yisrael) have physical locations pertaining to each nature (ref. to birthing the man-child ruler Ps. 8)]. Value, 681/474X: the composite mind of totality expresses Alef/4/the Father. See **Bethlehem**/מלכ X474.

676 **finger (ets-bag, אצבע) O944**

to grasp with, seize, take hold of; from the root meaning to dip [TK/Lev 4:17], to variegate, distinguish, the will/4 to release/execute/4 power/collective position of unity/9 based upon understanding/O to accomplish change/transformation, thus used as the instrument to initiate an offering/sacrifice or to distinguish the mind as in writing an inscription; each finger pertains to a month as well as a tribal branch; see notes of SMB/Gen 15 regarding the ten states of Word verification and how they correspond to the ten extensions of the hands; rings are used to distinguish the season of the year and activities of light within the year; rings on the fingers of the right hand: index finger serves for both Yahúdah and Yissachar, middle right: Zebulun and Reuben, fourth extension: Shimeon, and little finger: Gad; on the left hand: the index finger serves for Le'uwi/Levi and Yoseph, the middle full extension for Dan and Benjamin, the fourth extension: Asher, and the little left finger for Naphtali. Value, 38/מ: processes of ascension as the fingers are arranged to convey the daily ascent of the sun (right hand) and the moon (left hand) is their rising and setting; thus the middle finger is the full finger of ascent.

702-04 **Arba, Arbah; four (Arabah, ארבע) 30944; (arbah, ארבע) O944**

light of inquiry, discovery: a compound word comprised of the roots: light/4Y4 and to ask/309; means of divulging secrets, exposing: a light/4Y4 to expose/809, or by which to inquire; as 4/4/insight/door: value of revelation; light/4Y4 of inquiry/309; to initiate/4 the mind/4 via internalized/9 understandings/O of Light/3; denotes the process of extraction; symbol of access; to

be four-sided, four-dimensional: a quad, pyramid arising from the four letters of HaShem; note: as a locale in the vicinity of Mamre/מִמְרֵי, Arbah is the locality of the death/extension of Yitzchaq/יִצְחָק/laughter, signifying that one's mission is extended unto all corners/regions of the earth. Values, 273/אָד: mind understanding processes; 278/אָד: mastery of understanding and perspective. See **bubble**/אָד; **forty**/אַרְבָּעִים; **Hebron**/חֶבְרוֹן. Compare **desert**/אֶרֶץ.

8218; 702-04

fourteen (arbah-awsar, אַרְבַּעַת עָשָׂר) אָדוּ אָרְבָּעִים

to inquire into/אָרְבָּעִים and discover the wealth/אָדוּ; to ascertain inscriptions, the value of the lambs/אָדוּ/kevashim pertaining to the burnt offerings/אָדוּ/korban olah of the Feast of Tabernacles/אָדוּ/Chag Sukkot: for as one follows through (thereby branching in the development of the spirit), so one has full revelation concerning all acquired in the yearly growth cycle; to initiate/אָד the mind/אָ via internalized/אָ comprehension/אָ of Light/life/אָ unto understanding/אָ, wisdom/אָ, and knowledge/אָ. Value, 848/אָד: to measure the composite of anointed visions.

705

forty (arbaim, אַרְבַּעִים) אָדוּ אָרְבָּעִים

plural of four/אָד, signifying light/אָד of inquiries/אָד; a symbol of fullness; denotes the completion of a cycle; an expansion/אָ of mind/אָ to formulate/אָ understanding/אָ and achieve/אָ fullness/אָ. Value, 323/אָד: assimilation of productive processes. See **four**/אָד. Compare **desert**/אֶרֶץ.

709

Argob (אַרְגֹּב) אָדוּ אָרְגֹּב

accumulation; “I will pile together” (trilateral root אָדוּ): a gathering of seeds/concepts/אָ piled together/אָ; concepts/אָ transmitted/אָ to the mind/אָ for the purpose of building/אָ; a stony place; ref. to the lands of Manasseh/אָדוּ/testes; the seeds/אָ of man/אָ transmit/regulate/אָ the shape/form/אָ; as district of Og/אָד in Bashan/אָד of Gilead/אָד: the use of concepts for the vitality of the human form; a source of healing. Value, 206/אָד: a chief state unto unity.

713

purple (argaman, אַרְגָּמָן) אָדוּ אָרְגָּמָן

color signifying administration, grace; ideas/אָ govern/אָ the delivery/אָ of messages/אָ and displays/אָ; concepts/אָ from knowing/אָ processes/אָ of the waters'/אָ potentials/אָ; color of royalty; concepts/אָ of a King/אָ regulating/אָ all within/אָ unto becoming the Son/Formulation of Man/אָ; redemption; color signified by the letter Waw/אָ. Value, 294/אָד: the mind's transmutations of insight, conveying principles of transformation unto future access.

727

ark, mind (aron, אָרוֹן) אָדוּ אָרוֹן

box; depository of Torah scrolls; concepts/אָ of mastery/אָ that contain/hold/אָ potentials/אָ; note: the ark of covenant is depicted in the Torah with specific measurements to house the words of the Spirit: (1) the length is the mind of patience, forbearance, endurance: length also expresses continuing renewal when mind is positioned as a son/formulation of Elohim/אָד; (2) the width is the mind of generosity, comfort, expansion; (3) the height is the mind of restoration, establishment, glorification, and elevation; the height conveys the freedom that comes in serving Elohim: as our minds accept the design of the Spirit, they acquire the capacity to hold the words of the Spirit; (4) the breadth expresses the foundations of spiritual operations and performance. Value, 257/אָד: mind internalizing perfection; mind submitted to completeness. See **box**/אָד; **Arnon**/אָד; **holy of holies**/אָד. Compare **ark**/אָד.

779

to bind, make bound; a curse (aror, אָרוֹר) אָדוּ אָרוֹר

from the root אָד/to execrate; the self will/אָ of intelligence/אָ to unite with/אָ carnality/אָ; to

dam, restrain, hold back; to reduce in size or significance: e.g., to enter into mortality, or into a particular dimension of an array, as in “YHWH curses the ground/אֶרֶץ—that is, HaShem establishes a confinement in the elements, making of them school masters whose limitations prepare the way of discovery and greater blessing, as they are balanced by understanding; thus, to set in proper proportion; the self will/א of mind/א to be joined/וּ to another mind/א; a teacher—as Adam, willing to enter into a body (a proportioned space) whereby he may acquire the mind of YHWH. Value, 407/סX: to appropriate a direction/goal; confirming words.

729-30 pl. **cedars (arazim, ehrezim, אַרְזִים)** אֶרֶץ

seeds of knowledge given to fulfill all men; seeds/א of knowledge/א are the force of Light/א to achieve/ל fullness/א; concepts in the mind to fulfill the inscriptions of life: Torah is grasped via concepts of Light; “cedar” depicts the *Zayin/ז*/central force to distinguish between light and darkness; a branching of the Torah; note: one of two primary woods required to build the Bet Hashem, as none can build the Temple of Light without the concepts/א of knowing/א Torah/א; the other wood is *WY49/cypress*: note the *Aleph-Resh/א* and the *Bet-Resh/ב* beginning the word forms of the two woods—we acquire both the concepts of light/אא to distinguish and fulfill all things (cedar/אֶרֶץ) and also the sonship/developments of thoughts/אא formulated by fire/wisdom (cypress/וּי49) to build the Bet HaShem; also: to pack, tie together; rice (grain that packs together when cooked). Values, 258/ח4: mind evidencing covenant; 51/א7: unfolding of concepts.

746 **Arioch; leoline (arioke, אַרְיוֹךְ)** אֶרֶץ

lion-like, from the root *lion/ל*אא; concepts/א of knowledge/א inscribed/ל within/וּ the branches/וּ (of the body); symbol of fire, the force of fire letters/writing. Values, 237/ס4: mind governed by Torah; 48/ח7: quest to ascend.

732-35 **Erech; length (erek, arak, orak, אֶרֶךְ)** אֶרֶץ

to endure, continue; patience, forbearance; conveys extent and duration, determination and purpose; concepts/א of knowledge/א unto full extension/productivity/וּ; as a center in the kingdom of Nimrod/א477: persistence, monomania. Value, 221/א74: knowledge to branch forth concepts.

758; 764 pl. **Aramaic; Syria, Aramites (Arami, אַרְמִי)** אֶרֶץ; sing. **Aram (אֲרָם)** אֶרֶץ

highland; palace, castle, mansion; an energy field, Light field; concepts/א originating/א by combustion/א activities/ל; the source for communications—that place where thought precedes articulation: thus, the *Resh/א* precedes the *Mem/מ* in *Aram*, but follows in *amar/אמא*, meaning, “to say”; note: *Arami* forms compound names pertaining to the developing of light patterns, e.g., *Paddanah-Aram*, a light field for cultivating/ploughing insights, in order to release their potential illumination; as formulation of *Shem/שמ/*name: attribute of a name/position to exert its influence to elevate/exalt the chief principles/concepts of Light (SMB/Gen. 10:22-23); as formulation of *Kemuel/כמל/raised of El*: a celestial light body; as district in Canaan/ענא: branching thought patterns. Values, 241/א74: the mind’s releases of light concepts; 251/א74: the mind’s internalizations of light concepts. See **Padan-Aram/אֶרֶץ** אֶרֶץ; **Mesopotamia/אֶרֶץ** אֶרֶץ.

763/758; 5102-04 **Mesopotamia (Aram-Naharim, אֲרָם נַהָרִים)** אֶרֶץ

Aram/אֶרֶץ of the (Two) Rivers/אֶרֶץ אֶרֶץ; a Light field streaming with flowing rivers of light; concepts/א originating/א by combustion/א to unfold/וּ the enlightened/א mind/א via activities/ל of fullness/א. Value, 546/וּי49X: the measured domain of the fullness of Unity. See **Aram/אֶרֶץ**; **river/אֶרֶץ**.

765-67 **Oren, Aran; box (aron, oren, aren, אֶרֶן)** אֶרֶץ

a pine tree; concepts/א of knowledge/א in full extension/וּ; container: a repository, chest, closet, enclosure, ark; concepts/א of the mind/א in display/וּ; a son/formulation of *Seir/סיר/*facili-

tating growth and cultivation the Chori/Horite/לח/ causing to glow. Value, 251/474: the mind unfolding concepts. See **ark**/7744. Compare **ark**/37X.

769-70 **Arnon** (ארנון) 7744

the chest; valley/stream between *Amori*/לח and *Moabi*/לח: valley between the breast slopes, *ie.*, the valley over the heart; a tumultuous stream; the seeds/concepts/4 of knowledge/4 flourishing/7 in full extensions/7. Value, 301/4W: a firing/igniting of concepts. See **ark**/7744.

776 **earth, land (aretz, ארץ)** ח44

area of light/4Y4 transformations/7 (Waw/7 implied); realm of light for transformations/ changes effected by the heavens/names; territory to undergo change overseen by the Ministry of Light: while there are specific ministries of angels and men, we all are under the overseeing Ministries of Light; the embodiment of energies of the heavens/names for purpose of transformation: out of Earth come forth all attributes of knowledge, understanding, and wisdom; for in the Earth, HaShem places the Word (Amos 9:6); the expansion/4 of mind/4 through transformations/7; the stages of transformation of the light energies; a designated exchange level: residing concepts of Light/4 governing/4 the pursuits/transformations/use of energies/sacrifices/7; participatory exchange level of being in which the will of spirit is exercised; the place of transformations/sacrifices—either unto unity or separateness; the place of inheritance—of the flow of life—designated for the expressions of soul; place of coming to maturity and fullness; the extended/initiated/4 mind/4 in pursuit/7; counterpart to the heavens/ names/777W3; space given for the invisible attributes of life (the twelve light energies) to be fully expressed as *Yisrael*/לח4W7; space to balance and tune, proportionately, the soul's energies unto the wholeness of man; note: when the energies are fully balanced and appropriated according to life's measurements, then the energies (expanded with soul, and now positioned to be eternally renewed) become self-perpetuating by the wholeness achieved (Jn. 5:26); Earth/*aretz*, as the collected body of energy, is distinguished from ground/*adamah* (which are the elements of the visible creation configured on behalf of *adam*/744): *aretz* is a state of light, love, bonding, favor, compensation, fulfillment, satisfaction; also: the phrase, “their lands/7X7447,” expresses purposes for the openings of light, the forms, and attributes of fire (SMB/Gen. 10:5,20,31). Value, 291/474: man in pursuit/transformation unto unity; knowledge is the appropriation of *Aleph* energies. See **ground**/3744; **world/ hidden**/770. Compare **Egypt**/77477 (note: *Mitzraim* is an inverse/reflected/turned-inside-out variation of *land*/744, the *Aleph*/4 being swallowed by the *Yod*/7).

779 **to curse (arar, ארר)** 444

to be cursed, accursed; concepts/4 compounded/44; to withdraw/remove/take away the knowledge; concepts of ignorance; ideas/4 that cleave/4 the mind/4. Values, 401/4X: to end an expansion; 41/47: distraction principle.

784-87 **fire, heat, wrath (ayesh, eesh, osh, אש)** W4

the force of principle/4 characterizing wisdom/W, which analyzes, elevates, radiates, and consumes/completes a cycle; the seed of your name/4 in wisdom/W, fully blazing; the emanation force/*Aleph*/4 of wisdom/consummation/W; wisdom's all-inclusive dynamic to unite all thoughts as one, as its Divine Fire melts us and reveals our commonality; the centrality of the covenant, as in *Bereshith*/X7W447; the offerings of fire are the properties of Thought that can transform and consummate the intent and structure of the Thought; Fire creates supportive properties of Thought as from Fire comes water, from water comes air; these three, fire, water, and air combine to form a State of Mind known as Earth; since the Fire is always present it can transform the State that it is residing within; note: fire/W is created when the *Aleph*/4 is released

into the microcosm, resulting in a spark/w that is bonded to the *Aleph*: the same phenomenon is observed when a concept is released from the heart, mind, or loins and an electrical charge occurs in the synapses of the brain, as the unity of life/4 is fire/w; a “consuming fire” is wisdom consummating all it begins—gathering unto itself the perfection of all aspects of being that were let out/sent out to attain perfect knowing and expression; the parameter letters of *Aleph*/4/1 to *Shin*/w/21, culminating in *Taw*/x/22 (x = 4 + w). Value, 301/4w: consummation of concepts; 22/99: the branchings of magnetism. See **man**/w74; **woman**/3w4; **El Shaddai**/74w 44.

794 pl. **slopes (eshdat, אַשְׁדָּת)** X4W4; sing. **ravine; outpouring (ashadah, אַשְׁדָּה)** 34W4 the manner of fire: a fire/w4 law/x4, a fiery law; slope of a mountain; waterfall, cascade; rapid descent; the emanation/4 of wisdom/w from the door/4 of light/3: the light from the total composite of all creation/x. Values, 310/7w: wisdom’s release/pouring forth; 705/3wX: the totality of wisdom’s emanations (being like a waterfall—a rushing stream from innermost being).

802 pl. **women (nashim, נָשִׁים)** 74W7; sing. **woman (isha, אִשָּׁה)** 34W4 wife (wives); the light-energy body devoted to illuminate stored concepts; to radiate/3 wisdom/fire/w4; to energize/illuminate a spiritual name/function via union: the force/4 of wisdom/spirit/w radiating/3; the illuminative function of fire: a fire/w4 that illuminates/3; one who fans/3 the fires/w4, thereby warming, sustaining, and causing to glow; the expansive/4 means of spirit/w unto illumination/3; note: the *Nun*/7 in the plural form swallows up the *Aleph*/4 of the singular form, even as the feminine receives into itself concepts/seed; the interior actions/7 of wisdom/w that bring forth/7 the fullness of life/7; a woman is the receptor of the words/teachings, as she denotes the form/body of flesh that houses the teachings; we therefore have council not to exalt the flesh to govern over the inner man or to speak in the assembly; these sayings refer to the tabernacle of man, not to the female of the species (1 Tim. 2:11,12). Values, 306/7w: wisdom of joining parts; 400/x: renewal, completion. See **man**/w74; **fire**/w4; **female**/377.

804 sing. **Assyria, Asshur (ashur, אַשּׁוּר)** 47W4
805 pl. **Asshurim, Ashurites, Assyrian (Asheri, אַשּׁוּרִי)** 747W4
to step aright; principles/4 of Wisdom/w administered through/7 authoritative/4 actions/7; a confirmation, corroboration, approval, endorsement, sanction, acknowledgment; one of the three natures of man that comprises the works of YHWH/3737 (Isa. 19:23-25); note: Assyria corresponds to the soul—to the extension and flowering nature of the light energies that come from the centers and openings of the pre-embryonic mind: e.g., Nineveh/3777/progeny united with Light, Rehoboth-Ir/470 x774/observers of ways, Calah/477/completion, and Resen/774/correction; Assyria’s taking the tribes captive corresponds to the nature of the developing/emerging soul taking captive the energies of light, to use them as it wills; later (in the age of Adam’s maturity), Assyria has a path in Egypt/7747, and Egypt, a path into Assyria: as the two natures of the embodiment of mind energies intertwine to form the light body blessed by Yisrael/ 444w7, Asshur is formulated, in that the collective descendants of Yapheth/x77 are designated to be within the tents of Shem/7w: the fruit of Assyria is undergirded by the roots of Yapheth/the openings of soul; Asshur, as the formulation of Shem/7w/name/position, signifies acknowledgment of mission, being the attribute of a name that gives direction with approval (SMB/Gen. 10:22). Values, 507/77X: to measure the ordained goal; 517/777X: to measure ordained activities with words. See **Asher**/4w4.

811-12

the fire's/w~~4~~ totality/wholeness/לְכָל; the fire completes/expands all begotten; a name for Planet Earth as a creation of Light to complete/expand/לְכָל fire/wisdom/w~~4~~; also: a cluster: *e.g.*, a clustering of the fire traits assembled in the soul, as depicted by clusters of testicles or of grapes; trait of soul to house and radiate spirit; the fire's force to assemble, holding the core supply of strength and the fortitude of life; the principles/כ of wisdom/w extending/ו and nurturing/י roles/ל; an *Amori*/אֲמֹרִי confederate with Abram/אַבְרָם, as soul is confederate with name. Value, 357/ס"ז: wisdom's displays unto completion/rest. See **Mamre**/מַמְרֵי; **Sheol**/שְׁאוֹל.

813

the gathering/סגור of fire/פח, the clustering/סגור of wisdom/פח; a bunch, cluster; e.g., a poplar tree cluster/grove; a formulation/son of Yapeth/פחל/expansion through Gomer/פחל/reaching conclusions; the principles/פח of wisdom/פח made evident/פח in purposeful/פח words/פח; fire/פח branches forth/פח with desire/פח to be complete/פח. Value, 378/פח: utilization of understanding in perspective. See **Gomer/פחל**.

817-18

force/4 of wisdom/w to restore/ᳵ; to have knowledge of fault; to be guilty, culpable, blameworthy; to sin, transgress; to perceive/4 wisdom's/w fullness/ᳵ, and thereby to engage the energies unto transformation/correction; to instigate/4 a spiritual/w release/ᳵ. Value, 341/4ᳵW: wisdom cleanses concepts.

833-39

843

that which satisfies; the projection/ᄃ of spiritual/w thoughts/ᄃ; the expansion/ᄃ of wisdom/w in the mind/ᄃ to attain/ᄃ unto fullness/ᄃ; force of direction; to go forward, lead; to prosper; to bless; to be level, straight; to guide; to take a step: hence, forasmuch, as, since, regarding (in the sense of certification); as a formulation/son of Yaaqov/ᄃᄃᄃᄃᄃ: to make happy, relieve; happiness, blessing; means of expansion; as a tribe/branch of Yisrael/ᄃᄃᄃᄃᄃ: *ref.* to the seat of the stomach, which approves or disapproves; *ref.* to the horn of understanding, in the shape of the *shofar*/ᄃᄃᄃᄃᄃ: a horn of plenty to satisfy/make full; the light energy to sound forth the horn of understanding—to confirm, verify, acknowledge, endorse, approve, permit; as demonstrative pronoun: who, which, that, regarding; also used as reference to an *ashtaroth*/ᄃᄃᄃᄃᄃ, as in *asher-ah*/ᄃᄃᄃᄃᄃ/grove. Values, 501/ᄃᄃᄃ: continuation of holy expansion; 551/ᄃᄃᄃᄃ: continuation of holiness to fully extend all concepts. See **Asshur**/ᄃᄃᄃᄃᄃ: **grove**/ᄃᄃᄃᄃᄃ: **soul**/ᄃᄃᄃᄃᄃ.

842

to permit; to approve/4W4 with light signs/letters/א within the grove/4W4—within the trees, or branches, of the oak/dominions of light; a Phoenician goddess of prosperity/abundance/fruitfulness: an approval/confirmation/4W4 illuminated/א; expansion/4 of the spiritual/W mind/4 via enlightenment/א. Value, 506/ΥΦX: to compose an ordained vessel. See **happiness**/4W4; **Ashtoreth/Astarte**/X4XWQ.

852-55

857-59· 864

the composite house of man, which contains within itself all concepts of Elohim/אֱלֹהִים—from *Aleph*/א to *Taw*/ת (Rev. 1:8; Col. 2:9); the parameter letters of the *alefbet*; the inclusive sign; also: the events of man; accusative sign denoting an object; a sign, omen, portent; togetherness: hence, the preposition “with”; the projection/א of eternity/ת—the first and the last; often untranslated in English versions of scripture, in which cases it normally connotes “complete, utter;

the full scope of, the totality of”; the totality of an object, name, *etc.*; from initiation/𐤌 to finalization/self-renewal/𐤍; perception/𐤌 of the totality/𐤍 of Light/א; the total nature of life; the force of Life/𐤌, completely/utterly/𐤍 emanated/א; Aramaic: to come, occur, arrive. Values, 401/𐤌𐤍: the sum of principle; a continuum of expansion; 1400/𐤍𐤌: the abundant totality of life; 451/𐤌𐤍𐤍: a measured display of principle; 406/𐤍𐤍: a composition of Unity; 441/𐤌𐤍𐤍: a measured release of principle; 23/א𐤍: tree of communications. See **him**/𐤍𐤍𐤌; **Etham**/𐤍𐤍𐤌.

852-55

her (awtah, ארתה) 𐤌𐤍𐤌; **him (otho, ארתו) 𐤍𐤍𐤌**
the balanced and united form/image of Elohim; all parts (𐤌 through 𐤍), whole/united/𐤍; the emanated/𐤌 measurement/𐤍 of life/א. Values, 29/א𐤍: branched council; 28/א𐤍: tree in ascension. Compare **you**/א𐤍𐤌/a composite radiant. See **you**/𐤍𐤍.

860-61

she-ass (atone, atune, ארתון) 𐤍𐤍𐤌𐤌
a gift, reward, present; to gain strength; to be fortified; level of elemental empowerment to compose a new vessel; empowerment to integrate heavens with earth; the expansive force/𐤌 to complete/finish/𐤍 the vessel/𐤍 of potentiality/𐤍; *ref.* to one’s spirit: a seed/𐤌 compositing all we are/𐤍 that contains/𐤍 purpose/𐤍. Value, 457/𐤍𐤍𐤍: sign designated to a purpose.

864

Etham (atam, אתם) 𐤍𐤍𐤌
plural 2nd-person pronoun: “you/ye”; the sign/𐤍𐤌 of fullness/𐤍, conveying the collective signs of the Spirit; a seed/𐤌 measuring/𐤍 spirit/𐤍; a place of camping subsequent to Sukkot/𐤍𐤍𐤍𐤍 (SYM/Ex. 13:20). Values, 441/𐤌𐤍𐤍: measurement of spiritual principle; 36/𐤍𐤌: the order of unity. See **you**/𐤍𐤍.

Bet 𐤁

in, by, through (Bet, ב) 𐤁

to build/destroy, add/divide; also: a preposition form, often combined in prefix to the root of a word, conveying the senses “in, at, by, on, among, with, of”—those things which receive and hold the expansions of *Aleph*/𐤌; ovum, form, house, body; ear; shell; state of consciousness; interiorization; to give form to principle; note: conveys the capacities to enter, to hear/receive, to initiate development (beginning position in word forms); opening/closing of ears; things integral, ongoing (middle position); the process of development/formation (end position); *ref.* to Mashiyach as House of The Name; symbol of the Lamb and of the body/work of Mashiyach/Messiah as means of composition and development; image of the invisible; symbol of Ram—means of atonement/covering of soul; *Bet*/𐤁 is foundational to the *alefbet* triad progressing to *Tet*/𐤅 and culminating in *Ayin*/א. See **two**/𐤌𐤍𐤍; **house**/𐤍𐤌𐤌; **daughter**/*Bet*/𐤍𐤍.

935

go, come (be, בא) 𐤁𐤁
to enter into, arrive; internalization/𐤁 of concepts/𐤌; to house and develop/𐤁 an idea/𐤌. Value 3/א: processes; to be conveyed. See **go/come**/𐤌𐤍𐤍; **come out/go out**/𐤌𐤍𐤍.

874-77

Beer; expound (be’eer, ba’air, bore, באר) 𐤁𐤌𐤌
to dig, engrave, make distinct; to elucidate, reveal in detail; to harmonize/bring together/𐤁 the concepts/𐤌 of the mind/𐤌; a well, cistern, pit (even as these both capture and reveal, making distinct the essence of natural water’s flows and cycles); a house/𐤁 for the principles/𐤌 of knowledge/𐤌; a wellspring of HaShem (CHP/Num. 21:16): note: wells form according to the activities of a name, *e.g.*, as the name Abram/𐤍𐤌𐤍𐤌 descends into earth, releasing the spiritual genetic code for the residence, watering, and development of following energies. Values, 203/א𐤌: mastery of communications; 23/א𐤍: evidence of processes.

883 **Beer-laChaiRoi** (*be'eer l'chai-roi*, באר לחי ראי, כֶּלֶךְ 47 חֶלֶךְ 449

“Well of the Living One Seeing Me”; a wellspring of HaShem (SMB/Gen. 16:14); a pathway of wisdom to bring together/9 concepts/4 of the mind/4 for the life/כֶּלֶךְ of the beholder/כֶּלֶךְ 44; house/9 concepts/4 of the mind/4 to direct/ל perspective/ח and to activate/כֶּלֶךְ a knowledgeable mastery/4 of principle/4 in all activities/כֶּלֶךְ; note: a well arising from the twelve swirling rivers of spirit “underground” in the body and positioned 15° apart at the circumference, forming concentric circles of living water (*anatomy*: the dermatotome/metamere segments of the abdominal): the upper walls of the well are the neck, the neck serving as the well cap, and the tongue (as a ladle) draws out from the well the “waters” of the twelve rivers; Beer-laChaiRoi serves as a mirror to reflect an individual’s life and the paths of that life: the well contains the golden *Dalet*/Δ of the Diamond Paths that rise and fall within the waters (see Crown Diamond); in meditation, one should consider the tidal effects of the moon, which cause the waters within to rise and fall. As the Daleth arises unto the crown, the throat (well cap) of the sacrificial lamb is pierced, releasing the Wisdom stored within. Values, 462/97X: infinite support of the house; 84/Δ7: mouth of the triangle, opening of the door.

884 **Beer Sheva** (*be'eer sheva*, באר שבע, 09W 449

well/449 of an oath/seven/09W—well of satisfaction/completion; to bring together/9 concepts/4 of the mind/4 for completion/09W; wellspring located in the region of the stomach that announces understanding and releases substances for assimilation; interiorized/9 principles/4 rule/4 for the assimilation/W and utilization/9 of understanding/0. Values, 575/Δ09X: infinite confirmation of the understandings of life; 62/97: structures maturity.

894-95 **Babylon, Babel** (*Bavel*, בָּבֶל) 899

a state of assimilation or confusion due to mingling, which may lead to being confounded; with/9 consciousness/9 of instruction/ל; the provisions of our original form/compound as dust/clouds/thoughts prior to our knowing (or coming) into a manifestation of order; before/9 my/9 knowing/instruction/ל; to compound matter/99 into orders/ל; to be/9 with Bel/ל9/decay, and thus capable of change; to integrate/9 frequencies of light into manifestations/9 of orders/classes/ל; to maintain held positions by reflection, or by outward evidence/appearances; also: a disarray; as a united border for the diverse sons/formulations of Noach/חג—namely, Yapeth/חגל, Cham/חג, and Shem/חגW—an affixation to verbalized thought in seeking the elements necessary for rest or consolation; house/9 of anxiety/ל9. Value, 34/ΔC: a guide to the gates.

898-99 **garment** (*begeg, bagad*, בָּגַד) Δ69

to cover; a role, assignment, ministry; a robe; a particular calling; the means/9 to communicate/ח insights/all within the gates/Δ; the successive flow of revelation; the means unto revelation (as all is given according to the gifts and callings appropriate to our respective garments/roles); also: to be covert; treachery; to gather/9 the import/news/ח at the gates/Δ. Value, 9/8: a shielding arrangement.

905-07 **linen; staves, poles** (*vad*, בָּר) Δ8

means of transporting the ark/חג44; depicts teachings placed in the four side rings/ears/ח098, whereby the ark is transported/carried forth: when the Torah is heard/understood, then it is fulfilled—enacted into movement; means to actualize the energies in man; having the capacity to enter/9 the openings/Δ; also: a portion, part, delineation from the whole—thus, sometimes construed as “falsehood, lie, fabrication, concoction”; a distinctive part; a branch, thread—esp. of cloth material; white linen; a development/ manifestation/9 of insights/Δ. Value, 6/7: connects together. See **linen tunic**/Δ9 חגX9; **breeches**/Δ9 חגX9. Compare **staff/ rod**/Δ89; **staff/bar**/897.

916 **bdellium resin (b'dolach, בדלח) חלדל**

crystal; to crystallize—to reveal the facets of all contained within; to interiorize/ג the insights/ח leading/ח to covenant/ח; to display the diamond facets of a spiritual name; compound of vad/ח meaning, “textile, white linen,” and luach/ח, meaning “green, fresh, glistening, moist, vigorous”—the natural force of name within spirit; note: bdellium conveys the “whiteness” of the force and light patterns within a name, informing us that the character of name is brilliant, being the vigor of spirit: e.g., the Torah phrase: חלדלגמ/ name of bdellium (SMB/Gen. 2:12). Value, 44/ח: reflection upon insights.

1819 **in the likeness (b'demut, בדמות) חצמלד**

according to character; similitude, reflection; with/in/ג a form/shape/חצמלד—being within/ג the paths/ח to reflect/mirror/מ the contained/ג totality/ח. Value, 452/גח: a measurement of the potentialities of form.

929 **cattle (b'hamah, בהמה) אמאג**

with/ג hamah/אמא: “with heat—with yearnings, shouts of confirmation”; to long for; those who cluster together, as a herd, belonging to His care; connotes all energies and functions of life: the individual aspects of light energies that herd together to be one/Aleph/ח/the ox; to house/ג an animation/א of the fullness/waters/מ of life/א; as position of an olah (TQ/Lev. 1:2): to expand/ג the illumination/א unto release/מ of full radiance/א; note: “cattle/b'hamah” depicts the unity of life yielding illumination among all men and all forms of life. Value, 52/ג: means of potential development. See **to yearn/buzz/hum/אמא**.

935 **come (bo, בוא) חצב**

a coming, appearance, materialization; to manifest, reach, arrive, enter, abide; form/ג connect-ed/ג to principle/ח; consciousness/ג uniting/ג with the invisible/ח. Value, 9/ח: union of parts. See **go/come/חצב**. Compare **come out/going out/חצב**.

1156 **bubble, pore (ba-ah, בעה) אוח; (bo-ah, בועה) אוחצ**

to ask, inquire; to discover; to divulge secrets; to expose, reveal, lay bare, elucidate; to give form/ג to the content/ג and understandings/ח of revelation/א; the ear/ג discerning/ח, without limitation/א; to destroy; also: to bubble, boil, erupt; a vesicle, pore; vesicular; to develop/ג keen/ח evaluation/ג of emanations/א. Values, 77/ח: awareness of import; 83/ג: to manifest what is hidden. See **four/וחצא**.

977 **choose (bachar, בחר) אבא**

to select, elect, pick, try; a preference; a conscious/ג effort/ח unto mastery/knowledge/ח. Value, 210/ח: discretion in acquisitions. See **bullock/אבא**, **herd/אבא**.

990-92 **Beten; stomach, body (beten, boten, בטן) אח**

to be hollow; the belly, abdomen, womb, inner part; house/ג of truth/congregating/ח capable of full extension/ג; a center pertaining to Asher/אח; also: depth; to bulge; to impregnate; the coverings/ג upon the baskets/ח of flourishing/ג; to cover with an inward lining (as with the mucous lining of the stomach, or the placenta lining of the womb, in contradistinction to such outer linings as the mucous membranes over the glans or the heart); that which is sanctified according to the inner principles; note: as the stomach is to the body, so the body is to the macrocosm: both partake, digest, and joyfully store for making all full; the body is the covering, or reflective form, and changes with the inner development to yield the garments of light; a covenant form of unified agreements with Life Principles; form devoted to life to manifest concepts. Value, 61/ח: a secret place supporting all living concepts. Compare **stomach/אח**.

3117-18 **in the day** (*b'yom*, ביום) יזל

in the midst of/ daylight/יזל; house/ of warmth/יזל; developing/ occurrences/ coupling/ with fullness/יזל via the activity/ of Light/יזל. Value, 58/יזל: potential for labor/service. See **day**/יזל.

995-97 **in the midst, between** (*bayne*, בין) זל

amongst, amidst, during; in the middle; to interpolate; to understand, comprehend, distinguish; an internalized/ activity/ of potential extensions/יזל; the exercise/ and administration/ of unfoldment/יזל. Value, 62/יזל: structural development.

1004-06 **house** (*bayeet, bayith, Bet*, בית) זל

a household, school; a receptacle; interior; that which lies within; the interiorized/ manifestation/ of all things/יזל; family; form containing a composite of ever-renewing principles; form/ capable of/ regeneration/יזל; also: to domesticate; receptivity/ to the hand/ that designates/ measures/יזל; to incorporate; to take inwardly. Value, 412/יזל: a total/perfect work/act of unity. See **daughter**/יזל.

1008 **Beth-El** (*Bet-El*, בית-אל) זל

House/יזל of El/God/זל; the house of instructional concepts commonly referred to as the “House of Strength”: location of the heart, from which messages ascend and to which they descend; a house/formulation/יזל of order/זל: the manifestation/construct of Divine Order (SMB/Gen. 12:8); a total, flowing communication center where the camps of angels are encountered; house/יזל of might/זל: a recognition of all cohesive elements and principles of life combined as a single Unity, which is the purport of the realization statement of Yaaqov/יזל upon his encounter with the angel (SMB/Gen. 28:17); the state of consciousness/ furnishing/ continual renewal and amplification/יזל of the principles/ of authority/יזל; note: Beth-El is perceived “from the West”/יזל—from the receptivity and exercise of all flowing from the East/יזל. Value, 47/יזל: flow of tongues.

1004; 2044 **House of The Name** (*Bet HaShem*, בית-השם) זל

a house of all characteristics of Unity—of all combined functions of life: a recognition of all life’s combined/cohesive elements and principles; the confession and realization statement of Yaaqov (SMB/Gen. 28:17); house/ manifesting/ complete/יזל Illumination/יזל, Wisdom/יזל, and Spirit/יזל. Value, 757/יזל: the totality of wisdom unfolded in the formulation/son of perfection.

1035 **Bethlehem** (*Bet Lechem*, בית-לחם) זל

house/יזל of bread/sustenance/יזל; former name is *Luz*/יזל, meaning “to turn away from,” and thus, interior/יזל combat/יזל; birthplace of Mashiyach, signifying that, in the company of haMashiyach, interior struggles are no longer obstacles; rather, they provide the impetus for change, recalling Yahushúa’s words, “whom I love, I chasten”; house/ receiving/ complete/יזל guidance/יזל in ascensions/יזל unto fullness/יזל. Value, 490/יזל: sign of righteousness. See **Luz**/יזל; **Ephratah**/יזל.

1047 **Beth Peor** (*Bet-Peor*, בית-פעור) זל

house/יזל of openings/יזל: place of value transference and determination of future states, conveying “house” as a set of openings—e.g., the mouth, vagina, penis, anus—to determine future expansions; also: uncovering oneself to ease nature; to be wide open; a gap: a space between where we are presently, as accumulations, and where we will be going in our fulfillment; ref. to the female receptivity position; a form/ capable/ of regeneration/יזל with opening/ cavities/ to unite/יזל with the head/glands/יזל; house/receptacle/יזל expressing/ the values/ con-

tained/י in the mind/4: when a house acquires the Torah and expresses that faith, the inward will has then formulated a receptacle/body through which to perform the Torah, whereupon there is renewal. Value, 768/חפּוּחַ: measurement and assimilation of the dimensions of perspective. See **Baal-peor**/4יּוֹד לֹא; **Peor**/4יּוֹד.

1060-61 **firstborn (*b'chor, b'koor, בכור*)** 4יּצֵל

eldest, foremost, chief; a principal fruit; that which opens the door for others (sign of maturation); a formulation/י of branches/י contained/י within the collection of thoughts/4—the foremost ability/fruit/evidence/construct of assembled thoughts; to develop/י the branching/extensions/י contained/י in the mind/4; as Mashiyach, the firstborn: state of appearance/י in which the interior and integral/י extensions/י of Unity/י rule/govern/4; as Yisrael/לֵא וְיִשְׂרָאֵל, the firstborn: a term designating the evidence of totality already within the mind of the Father; the unfolding/י inner evidence/י contained/י within Aharon/the mind/4; the primary form that adequately expresses the principles of the Father. Value, 228/חפּוּחַ: foremost branch of service/assignment. See **first fruits**/חֶלֶב וְאֵל.

1069-70 **bullock (*boker, bakar, beeker, בכר*)** 4יּצֵל

development/י of the teachings/י in the mind/4 via the priest/4—via the inward bullock active in the work of ploughing and cultivation; same letters as יצֵל/בless, also an action of the priest/enlightened mind; also: to prefer, select, choose; to establish/י a branch/י of thought/4; to bear a (first) child; to give form/י to the offspring/י of the husband/4; to ripen early; to be preferred; to invest with the birthright. Values, 222/יּוֹד: the mind's fruitful development; 33/חֶלֶב: instruction process. See **choose**/4חֵב, **herd**/4חֵב. Compare **bless**/יּוֹד; **Rechab**/יּוֹד.

1090-91 **Bilhah; guardian, mistress; tenderness (*bilhah, balahah, בלהה*)** 3אֵל

Rachel's maid; the formative/י orders/ל of illumination's/א radiance/א; development/י comes by directing/ל the multiple aspects of light/א: the interiorization/י of the guidance/ל of light/א is enlightenment/א; also: horror, terror; the interiorization/י of prohibited/ל illumination/א without limit or restraint/א; a catastrophe, disaster, calamity. Values, 42/יּוֹד: anointed consciousness; 24/אֵל: branch of insight; branching to higher unions and productivity.

1097 **without, excluding (*belee, בלי*)** לֵל

except for, excluding; an interior/י resistance/ל to action/ל; forever, endless, without limit, infinite, limitless; interiorization/י of the guidance/ל of manifested power/ל; also: incessantly; to wear out, decay; destruction, annihilation; climacteric; the internalization/י of the direction/ל manifested/ל. Value, 42/יּוֹד: the flow from within. See **without**/לֵל.

1104-06 **Belah, Bela; to swallow (*belah, balah, בלע*)** וֵל

to absorb, assimilate, devour; to interiorize/י the lessons/ל of understanding/ו; to gluttonize, destroy, confuse; to store up/י prohibited/ל confusion/ו; a son/formulation of Beor/4יּוֹד/בurning; as sobriquet for Tsoar/Zoar/4וֹר/יּוֹד: pettiness; as firstborn of Benjamin/יּוֹד: appetite. Value, 102/יּוֹד: distinguishment to formulate; domain of interiorizations. See **Balaam**/יּוֹד.

1109 **Bileam, Balaam (*beelam, בלעם*)** יּוֹל

not/ל of the people/יּוֹד; foreigner; from the root/וֵל meaning “to absorb/swallow”; note: Balaam resides by the river—by the body's intestines, which signify the flow of light and knowledge unto all houses of Yisrael; to distinguish/י the classes/roles/ל for the purpose of understanding/ו all within/י; to assimilate, devour completely; a glutton; carnality/י that resists/ל understanding/ו of Spirit/י; a son/formulation of Beor/4יּוֹד/removal/destruction. Value, 142/יּוֹד: to distinguish the release of what is within the house. See **Bela**/וֵל.

1110-11 **Balak (balaq, בַּלַּק) פֶּלֶח**

to destroy, lay waste; carnality/שׁ resists instruction/ל of the holy/ק; foreigner; a king of Moab/מֹאָב to regulate the intestinal fields—to govern what is being assimilated: to distinguish/שׁ the classes/ל of the holy/ק; a son/formulation of Zippor/צִפּוֹר/lightiness to overthrow the expressions of unity, in attempt to prevent acquisition of knowledge and the fulfillment of assimilations. Values, 132/שׁלפ: vibrations that alter the house; 33/לל: guide of channels.

1121-23 **Ben; son (ben, bane, בֵּן) מֶלֶךְ**

male offspring; a formulation/שׁ of one's potential/י; a manifestation/שׁ of unfoldment/י; a house/שׁ of productivity/י, containing all seeds of generation; builders; the body/שׁ of a fish/י; a formulation/שׁ of perfect potential/י; conveys a work, assignment, performance, service; to develop/שׁ unto perfection/י; depicts the unification of will to perform an assignment unto its full manifestation; to develop goals; an interior development/שׁ augmented by full extension/display/י; state of the offerings to formulate our potential via bringing forth a son of the herd—a son of the lambs, conveying that the offerings within us are formulations of light given to release the potential within (CHP/Num. 29:8). Value, 52/שׁל: the potential of the house. See **build**/בִּנָּה.

1124 **build (benah, בָּנָה) אֶמֶל**

to construct, establish, formulate, repair, reconstruct; to procreate; to give form/שׁ to the potentialities/י of Light/א. Value, 57/לל: an extension unto the goal. See **son**/בֵּן; **rib**/רִבָּה.

1121 **daughters (benote, בָּנוֹת) אֶמֶל**

plural form indicating the fullest range of the various means of extension, irrespective of any consideration; to give form/שׁ to the potentialities/י contained/י in totality/א. Value, 458/אא: regenerative potential to reach other plateaus. See **son**/בֵּן; **daughter**/אֶמֶל.

1144 **Benjamin (Binyamin, בִּנְיָמִין) מֶלֶךְ**

the son/י of my right hand/ימִינִי; one of the twelve energy branches/tribes of life: Benjamin, the gamete—the force to renew and to immortalize, occupying the lands of the navel/fetus; the energy of administering new lands and acquisitions; formulating/שׁ an unfoldment/י with inscriptions/ל to fill/י and fully extend/י. Value, 152/שׁלפ: to distinguish the potentialities of the house. See **soul**/נַפְשׁ; **right hand**/ימִינִי.

1162 **Boaz (בעז) סֹפֶר**

valour; to be with/שׁ strength/סֹפֶר; offspring of Yahúdah/יְהוּדָה; name of the left pillar/leg of the Temple; the characteristic of walking as one who houses/שׁ the understanding/ו of the Word/ס; Values, 79/סס: understands community; 25/אש: Tree of Life. See **Yachin**/יָחִין.

1166-69 **pl. Baalim (בעלים) מֶלֶךְ סֹפֶר; sing. Baal (בעל) סֹפֶר**

lord, master, owner, husband; one who has mastered and undergone development, thus able to teach: the maturation/שׁ of understanding/ו to instruct/exercise authority/ל—the result of acquiring understanding; a collection of rulers/masters (pl.): a construct/שׁ of light and/or darkness/ו directing/ל the actions/ל of the peoples/waters/י. Values, 102/שׁלפ: the dominion of a house; 152/שׁלפ: domain susceptible to passivity. See **Baal-Peor**/בְּעַל-פְּעוֹר סֹפֶר; **Beth Peor**/בֵּית-פְּעוֹר אֶמֶל.

1187 **Baal-Peor (בעל-פְּעוֹר) אֶמֶל סֹפֶר**

Master of Opportunity; owner/mastery/סֹפֶר of the openings/אֶמֶל; conscious/שׁ understanding/ו provoking/ל the manifestation/ל of openings/ו for the consideration/י of intellect/א. Value, 458/אא: a summing up of our potential labors to determine future horizons. See **Baal**/סֹפֶר; **Peor**/אֶמֶל; **Beth Peor**/אֶמֶל אֶמֶל.

1189 **Baal-Zephon** (*Baal-Tsphon*, בעל-צפון) יצגה לֹא

Master of the Hidden Secrets/Coverings; conscious/ש understanding/ו directing/ל transforma-
tive/ח utterances/ך that are yoked/י to potentiality/י. Value, 328/חצו: wisdom in extensions of perspec-
tive. See **north/hidden**/יגזח.

6160 **in the plains** (*barabute*, בערבות) חצגאֹו

place where the waters become calm; the development/ש of understanding/ו that is in
Mashiyach/א unto unity/ש to join together/י all things/ח. Values, 680/ךח: sign of the mind's opening;
68/חח: support provider. See **desert**/אגאֹו.

1234-35 **to distinguish, break forth; bekah** (*beka, baka*, בקע) ופ

to break through; the results of deliberation; a value of silver, denoting understanding/insight;
half the value of a shekel/לפח, which conveys that a *beka* is the light that breaks forth from our
examinations, extending our deliberations into the world of manifestation; the establishment/ש
of the domain/פ of understanding/ו. Value, 172/שפ: holy understanding of the house/congregation/body.
See **gerah**/אג; **shekel**/לפח, לפח.

1237 **plain, valley** (*beqah*, בקעה) אֹופ

to split wide open; to penetrate, cleave, sever; a segmental/ש separation/פ for the understand-
ing/ו of life/א; to crack open the elements in order to penetrate/ examine components; a
form/state of consciousness/ש under the dome of/overshadowed by/פ the perpetuity/ו of
Light/א; note: the “plain” in Shinar/אֹוח/ *transmutation of the angelic*, refers to penetration of
the energy fields unto composition of soul/body—the exploration of the physical realm for the
purpose of enhancing manifestation and expanding utilization of the elements. Value, 177/ספ:
realm in which openings are penetrated. Compare **lowland**/לחח.

1239-42 **herd, morning; examine** (*boker*, בקר) אפ

to investigate, observe; to establish/ש the domain/פ of intellect/א; developing/expanding/ש the
consecrated/פ mind/א; to audit, control; to heed, attend; designated position of an *olah*/אֹו
(TQ/Lev. 1:2): to develop/internalize/ש the dominion/פ of thoughts/א; also: herd, cattle, oxen—the
Aleph/א/ox is the means to examine what was obscured in darkness; note: an ox of the herd has
60 chromosomes, corresponding to the value of *Samek*/ח/support (third level of *Aleph*); offering
of “one bullock” (e.g., on *Yom Kippur*) pertains to the unifying force to examine all to be one;
and “two bullocks” (e.g., on *Rosh Chodesh*) pertains to establishing/renewing concepts/observa-
tions: the bullock offerings are the inward release of the accumulations of what light has
brought to the birth within each of us, and the observations birthed within, as children, will be
the means to fuel ascensions; אפ/ *bullock* signifies internalization/ש of consecrated/פ
thoughts/א: develop and internalize the frequencies of knowledge Light radiates within you; for
until you *internalize/give birth* to Light's frequencies, you have yet to *observe* them. Value,
302/שח: to assimilate consciousness. See **bullock**/אש, **choose**/אח.

1245 **seek, sought** (*bekash*, בקש) ופ

to ask, claim, request, require, search, intend, desire; to commit/ש the meditative mind/פ to wis-
dom/the activity of Fire/ח. Value, 402/שח: measurement of consciousness. Compare **seek**/חא.

1254 **produce, create** (*bora*, ברא) אֹא

to formulate, shape; to develop a house/space/ש for the mind's/א concepts/א; a primary goal/con-
cept of Torah [*bereshith bora*/אֹא אֹחאֹא (SMB/Gen. 1:1)]; heir/work/son/*bar*/אֹא of principle/א; also:
to cut down/fell trees; the instrumental action/ש of the axe/א of renewal/א; to recover, recuper-
ate, strengthen; to internalize/ש mastery/א of concepts/א. Value, 203/אֹא: the mind of communications.

1258-60 **Bered; hail, hailstones (*barad*, ברד) אַרד**

location of an inner well/ ארד associated with *Kadesh*/WΔP (SMB/Gen. 16:14); to be spotted, speckled, dappled, pied; a hail storm; to imprint/ א the mind/ א with crystals/ Δ: to structure crystalline thoughts; having three dimensions/access; the accompaniment of thunder; to be aroused; to participate in the “wonder of knowing”; one of the ten plagues (SYM/Ex. 9:18). Values, 206/Υ4: knowledge, contained; 26/Υ5: evidence of evaluation.

1280-82 *sing.* **Bariah; bar, bolt (*bereeach*, ברִיחַ) אַרֵּחַ**
*pl. bars (*bereeachim*, ברִיחִים) אַרֵּחִים אַרֵּחַ*

a latch; means/ א to control/ א activities/ א and labors/ א; the clavicle, collarbone; axis; to receive/ א a mind/head/ א that rules/ א outlook/ א; also: to escape, be free; acceptance of/ א and reverence for/ א the blessings/ א of covenant/ א; a fugitive; flight, *e.g.*, a “fleeing” serpent (Isa. 27:1); to internalize/ א knowledge/ א that manifests/ א a perspective/ א that brings/ א fullness/ א; name of a constellation. Values, 220/Υ4: thought extensions; 270/Ο4: intellectual discernment.

1285-87 **Berith; covenant (*b'reet*, *borith*, *brit*, ברִית) אַרֵּית**

a contract, agreement; interiorized acceptance/ א of the Kingly Mind/ א which rules/ א in all things/ א; expansion/formulation/ א of mind/ א to administer/ א all things/ א; a son/work/expansion of mind/ א to administer/ א with consequence/ א; *an agreement/ א of mind/ א to attain/ א totality/ א*; a condensed form of *Bereshith*/ אַרֵּשִׁית: the fires of Mind/“beginnings” (realms of fire beings/ א); being fulfilled/concealed/contained/covered, by virtue of covenant; *note*: to enter covenant/ א is to develop/ א the intellect/ א unto attaining/ א totality/ א; **the covenant is through Words** which makes the covenant to be everlasting verses through an object which endures for a season; our lives are in Words and in Thoughts, hence the everlasting covenant is through one’s life, how can we make an agreement with a nonliving object when it does not comprehend our thoughts or with a written document since the paper has no thoughts except that which I give it?, upon entering into a covenant through Words we become One, for now the basis and State of our Lives are joined/united, in this Unity you are me and I am You, therefore we could not deny one another; when HaShem sets before us a covenant it is based upon an understanding that we are One, the Words of the covenant articulate the Oneness and expand the Thoughts of our Unity, if we did not consider each other to be One, we would not consider the Words of an agreement; through the Words we enter together into all aspects of our Unified Mind; a concept directive as in אַרֵּית אַרֵּית (Shophetim/Judges 9:46); the *brit* established with Avraham/ אַבְרָהָם pertains to the pattern of agreement within HaShem, our spiritual name, and our seed; to “keep” the covenant is to proceed in the patterns of HaShem/ אַבְרָהָם, whereas the breaking of covenant is denial of the divine pattern within, or to walk contray to that pattern; our unity with the patterns of HaShem YHWH is the primary, self-renewing covenant: the old/former covenant is the secondary agreement in effect when the Name enters into matter; because of the learning curve involved with harmonizing Name and Earth, the secondry contract was broken by the developing energies (the House of Yisrael), but the restoration of the primary covenant is still within the Mind/Head: the Name that contains the Primary/New Covenant will rewrite—ascribe anew with understanding—the words upon the inner tablets of energies; the renewed covenant cannot be written or put into effect until the Mind/Head/Husband dies—becomes fully extended/ fully given—at which time the words of the covenant are written within the organ tablets (See BHM Torah Light Notes: Genesis 10:4); *the sign of the Covenant—circumcision* affirms that we will enter into a fulfilled State of Mind

Development. Value, 612/97-4X: composing thoughts to administer States of Unity; 54/ΔY: Son of Man in the door/future. see Moel/circumcision/ℒYʷ.

1288-1291 **bleś (barak, baruch, בָּרַךְ) ʷ4ʷ**

to enlarge or expand, whereas a curse/ℒℒP reduces; to clothe/ʷ with honor/4 and fruitfulness/ʷ; praise; the productivity/ʷ of a son/work/4ʷ; expansion, growth; also: to kneel, bend; to pair/ʷ the head/4 with the foot/ʷ; to profit; the inverse of master/ʷ4/rav, augmented with Kaf/ʷ/productivity: for the teachings of a rav are given to develop one fully, according to the rabbi's own blessing of instruction; the interior expansion/ʷ of knowledge/4 unto productivity/ʷ; the interior expansion/ʷ of mind/4 unto full branching/ʷ; HaShem is expanded as our name is blessed, as each of our Names is an attribute of HaShem YHWH. Value, 222/ʷʷ4: a mind for productive development.

1298 **Bera (Behrah, בֵּרָע) ʷ4ʷ**

gifted; spontaneous gift; son/4ʷ of consciousness/understanding/ʷ; formulation/ʷ of thought/4 via conscious perceptions/ʷ; as master/king of Sodom/ʷΔʷ/deliberations: one of the masters of light to be united in the war between light and darkness (SMB/Gen. 14:2). Value, 272/ʷʷ4: the mind's discernment of the interior.

1306 **Birsha (Beersah, בִּרְשָׁע) ʷʷ4ʷ**

son/4ʷ of salvation/regard/ʷʷ; a king/ruling power of Gomorrah/ʷ4ʷʷ: a master of light/ʷ pertaining to all stored in 4ʷʷ/the sheaves (e.g., leaf/ʷʷ and branch/ʷʷ); master of considering all unfoldments of a seed; to formulate/ʷ knowledge/4 according to wisdom/ʷ and understanding/ʷ. Value, 572/ʷʷʷX: to measure the domain of discernment of forms.

1310-11 **to seethe (bashale, בָּשַׁל) ℒʷʷ**

process to mature, ripen, grow; internalization/ʷ of wisdom's/ʷ guidance/ℒ; also: to cook, boil: for what is yet green, or capable of spoilage, is preserved via cooking/maturation—whether as grapes into wine, or as milk into cheese; note: “to seethe/ℒʷʷ a kid in the milk of the mother” is to attempt the maturity of unity through “food” that has yet to reach its ultimate form, a state of stability/preservation: such a process will never be the approach to satisfying Torah inquiry, which is the reason Torah states that you will not attain maturation in this way, and why those who pursue their fullness have no such perspective/practice. Value, 332/ʷℒʷ: wisdom directing consciousness.

1316 **Bashan (בָּשָׁן) ʷʷʷ**

the physical expressions of soul and body; flesh, forms; house/ʷ for wisdom's/ʷ potentialities/ʷ; the physical, projected realm; vast, formative area open for detailing and molding; a broad and open territory for eventual occupation, but which has yet to be defined by principles—by the fire energies of Yisrael/ℒ44ʷʷ; territory devoted to one-half tribe of Manasseh/ʷʷʷ as a developmental base; form/ʷ energized by wisdom/fire/ʷ purposes/ʷ. Value, 352/ʷʷʷ: the Glory of HaShem flourishing in created forms.

1319-21 **flesh (b'sar, בָּשָׂר) 4ʷʷ**

a projection of light for expansion and development; a projection of one's spiritual Name for habitation/expansion; a temple of diamond-path constructs (e.g., the Crown Diamond); a form/ʷ of fire/wisdom/ʷ for governance/4; a form comprised of wisdom/spiritual intelligence: a manifestation/ʷ of spiritual/ʷ authority/knowledge/thoughts/4; also: meat, pulp of fruit, pudendum of a man; to herald, announce, bring good news; a messenger; note: to be “a bearer of good news” is the primary function of flesh (Isa. 9:6); flesh is granted with acceptance of the unity of heaven and earth, whereby a Name acquires, possess, and enters into that dimension to multiply; those

who accept not the unity of heaven and earth remain in outer darkness; for entering into flesh enables man/וְלֹא to mirror and, thereby, to behold the glory/value of אֵלֹהִים/YHWH: Mashiyach comes into flesh to unite, repossess, and redeem; for by taking a body, he executes a means of expiation, taking upon himself our sin, disposing of it in the grave of his own body, and cleansing us from defilement via blood: and so do all who rise unto the nature of Mashiyach; for through Yahúshua's act of sacrifice, the energies are cleansed/enlightened by the Word (the expansion of Light being accepted) and the blood (the flowing of understanding) unto reunification with YHWH, whereby all may continue their ascension; by taking a body of flesh, every man is enabled to be transformed from a worm state that burrows itself into the earth, to become a gloried and incorruptible *seraph*/סֵרָפִים—winged in freedom, with the capacity of all light energies fully developed; in flesh, all spiritual potentialities are brought into physical form, whereby they become fully evident to be cleansed/whitened and perpetually renewed; our sins/violations become buried in flesh, which serves as a depository, or means of removal, and also serves as the field in which a Name of Light may grow and fully develop; note: the term “one flesh” signifies embracing the complete form of Unity, blood relation, kindred; as food: the eating of flesh/אִכְלָא corresponds to a spiritual mind acquiring the branches of knowledge referred to as “the meat of the Word”: the flesh/food profits/accomplishes nothing on its own, nor can it contribute anything on its own; for it is dependent upon Spirit for existence and is given for the soul's meditation/reflection, even as knowledge itself is dependent upon wisdom. Value, 502/אִכְלָא: a composite of sanctified form.

954 **delayed (bashash, בָּשַׁשׁ) WW**

union/א of spirits/WW: e.g., the spirit of Moshe receiving from Ruach Elohim (SYM/Ex. 32:1); teeth, locked together and thus not communicating to the people of Yisrael; the instrumental action/א of teeth/ו in turmoil/ו; also: shame; to be ashamed; interior/א agitation/ו and distress/ו; house of spirits in conversation without translation to other members or faculties. Values, 602/אִכְלָא: sign of a mind in development; 44/אִכְלָא: fluctuating access.

1323-25 **daughter (Bet, bot, bat, בַּת) X**

child, maiden; means/א to compose/to renew unto perfection/א; branch; village; a liquid measure equal to an ephah/אֶפָה; used in the constructs: “native of, inhabitant of, worthy of, belonging to the same party of”; a composite/א house of mutuality/א; unity/א through summation/א; to gather/א all things into one/א; to develop/א the Torah/א via hearing/א; means to receive for fulfillment; also: to change; to establish bridges—the means to transfer energies from one embodiment to another; house/א of renewal/א; to construct; with the movement of; at once; simultaneously. Value, 402/אִכְלָא: to change form; a perfection of hearing; the composition of form. See **house**/אִכְלָא; **build**/אִכְלָא; **daughters**/אִכְלָא.

8432 **among (batok, בֵּתוֹךְ) X**

within/א the center/אִכְלָא; form/א perfected/א in an equilibrium/א of cycles/א. Value, 428/אִכְלָא: continuum of fruitful labors. See **center**/אִכְלָא.

1330 **virgin (bethulah, בְּתוּלָה) אִכְלָא**

girl, maid, young woman; a daughter/א, developed/א to perfection/א and poised/א for the instruction/א of light/א. Values, 443/אִכְלָא: composite of waters and processes; 47/אִכְלָא: full life in completion and ready to enter a new phase.

1334-35 **divide (bathar, bether, בָּתַר) אִכְלָא**

to dissect, cut into pieces; to pair/א the mark/א and the axe/א; to divide in pieces/א the composite/א of mind/א, even as the body is segmented and molecularly structured in pieces/parts composing mind; to halve, as a deep ravine cuts the land in pieces; to look at the outcome/conse-

quences; also: to follow after, as the body follows the head; the last, the latest. Values, 602/94X: to measure the mind's composition; 43/∧: the flowing of crevices.

Gimel ג

camel; to benefit, treat bountifully (*Gimel*, ג) ג

to carry, transmit, convey; birth canal; processes; conduits, passageways, crevices, channels; ascending; breakthroughs; throat; to lift-up, rise, sprout; neck, umbilical cord; that which transmits, transports, assists to produce all ideas derived from the house/body; vocalization, transmission of sound; carrier of actions; waves; transportation of body; movement, locomotion; means of charity, plentitude; to recompense, to render, *etc.*; ג = 3rd day, the land arising and sprouting; value of a trustee; resurrection; depicted by camel, llama, giraffe, ostrich, praying mantis; *Gimel*/ג is foundational to the *alefbet* triad that progresses to *Yod*/י and culminates in *Pe*/פ; *Gimel* is the Roman G rotated 90° while taking a similar form to the *Qof*/ק: in the Latinate alphabets, the *Gimel* was shifted from the third position to the fifth: since the *Gimel* pertains to the house of *Gershon haLevi*/גֵּרְשׁוֹן הַלֵּוִי, it was thought that *Gimel* should be the basis of the *Qof*, as the Levites/ג are foundational to the priesthood/ק. See **three**/שָׁלושׁ; *Gimel*/גִּמְלָה.

1350-51 redeem (*goel*, *ga'al*, גֹּאֵל) גִּלְג

to save, rescue, liberate; to ransom, deliver; to transmit/ג the concepts/ג of instruction/ג; avenues by which to return/ג to concepts/ג of instruction/ג; avenue of correction and restoration via instruction; process of reviving the instructions/orders of life; process of being reborn according to our inheritance of life; also: to desecrate, defile, pollute, profane; to stain; to be defiled; to become entangled/ג with germinal concepts/ג that are prohibited/ג. Values, 34/Δ: guidance on the path; 16/יג: to bring unity.

1368 mighty (*gibor*, גִּבּוֹר) גִּבְרָה

heroic, powerful, valiant, courageous; warrior; one who subdues, conquers; processing/ג inner strength/ג to judge/ג and rule/ג (an exercise of knowledge/ג); inversely: the overthrow/ג of a house/state of consciousness/ג via determinations/ג of the mind/ג (Zech. 4:6). Value, 211/גב: ruling to administer concepts. See **God**/אֱלֹהִים; **mighty**/גִּבּוֹר. Compare **strong**/חָזָק, חֲזָקָה, חֲזָקָה, חֲזָקָה, חֲזָקָה.

1375 cup (*geviyahaw*, *geviyah*, גִּבְיָהָ) גִּבְיָהָ

her/ג cups/גִּבְיָהָ; a bowl, goblet, bell-shaped cup; an adaptable/ג form/ג given/ג to surround/ג an activity/ג of life/ג; *ref.* to the menorah/גִּבְיָהָ; to process/ג the bringing together/ג of inscriptions/ג for comprehension/ג of the activities/ג of light/ג; also: sepaloid, calyx; bulb of a stem; bulb shape of the flower, prior to opening; a hill; base of the Gibeoni/גִּבְיָהָ, people who draw water. Values, 100/ק: distinguishment process; 46/יג: extracting unity.

1377 mistress, ruling lady; might (*geveerah*, גִּבְרָה) גִּבְרָה

dowager, rich woman; queen, queen-mother; channel/ג to house/ג the inscriptions/ג of mastery/ג of light/ג; processing/ג inner strength/ג through activities/the hands/ג as a master/ג of light/ג. Values, 220/ק: governness of tribes; 40/יג: to anoint, measure.

1379-81 Gebal; border (*gabal*, *g'bol*, גִּבּוֹל) גִּבְלָה; (*gabal*, *g'bal*, גִּבְלָה) גִּבְלָה

cord; boundary; to be bound; to confine, set a limit; denotes the extent, end—the termination—

of a region or a stage of development: *e.g.*, the border of Canaan/נֹכַח is the end/goal of all that man attains in the image of Tsidon/גִּבְעָה/*gathering*; as territory of Edom/מִדְבַּר and home of the Giblites/גִּבְלִי: to be constrained; to define; to adjoin; neighbor; to communicate/א the form's/ו role/ל; also: to knead, mix, make a lump of dough; to lift up/distinguish/א the development/ו of roles/ל; note: Gebal assists in one's formation: channels/א of development/ו to contain/א instruc-tion/ל. Values, 35/א: guidance/Goad of Light; 41/א: to reflect Principle.

1389-90 **Gibeah; hill (*gabah, gibah*, גִּבְעָה, 309)**

a height, vantage point; avenue/א by which to develop/ו understanding/ו in life/א. Values, 80/ו: open region; 26/א: evident evaluations.

1396-97 **man, male, hero; valiant; might (*gavare, g'ver*, גִּבּוֹר, 49)**

to be strong; a conduit/א that facilitates/ו authority/א; to increase, prevail, strengthen; to over-come, overpower; to transfer/א house/ו authority/א; to conquer, defeat, subdue (SYM/Ex. 17:11); communications/א to develop/ו the mind/א; processes/א to unite/ו heads/א; also: rooster, cock. Values, 205/א: mastery without limitation; 25/א: to spread forth illumination.

1407-10 **Gad; assemble (*gad, gawd*, גָּד, 4)**

success of gathering; one of the twelve energy branches/tribes of life—Gad, commonly ren-dered as fortune, occupying the lands of the tongue to declare the true fortunes of wisdom, understanding, knowledge; as head of the digestive system: the energy to state what is being ingested; also: an express agreement; the communication/א in the gate/א; *ref.* to the tongue: the communication/א of wonders/insights/א whereupon words are assembled within the cavity of the mouth; the tongue is a river of life, flowing with light and energy coming from the heart to the mind; to group into troops whereby a fortune is assembled; success comes by collective strength or the grouping of words; from the root אָדָּה/*to cut*, primarily in the sense to cut dates *as one gathers* the harvest; even as the tongue is a cutting sword; tribal branch of the triad of Reuben/עֵינַי/eyes, Shimeon/עֹזְנִי/ears, and Gad/אָמֶה/*mouth*, which are stationed in the South/צָפוֹן for full, direct illumination; communications/א of the fire amidst/א; also: coriander seed. Value, 7/ס: completion. See **soul**/נַפְשׁ

1431-35 **Giddel; great (*gadol, godel, g'deel, Giddale*, גָּדוֹל, 124)**

1419 **growth; upbringing (*gadol, gadal*, גָּדַל, 124)**

advanced, high, noble; an uplifted/א heart/א joined/א with maturity/ל; greater than; growing, developing; to nurture another unto his potential; communicating/א insights/א to unify/א roles/ל; nurture/א increases/expands/א you (unto the fullness of the Father) to perform/ל as He (Yahuchánan/Jn. 14:12); also: becoming arrogant, or large, by projecting self above the whole; the means/א to open up/א all instructions/ל. Values, 43/א: the flow of communications; 37/ס: direction of momentum unto the goal. See **the great river**/נָחַל גָּד 49.

1423-26 **Gadi; kid (*gadi, gedi*, גָּדִי, 124)**

a young goat (א); a channel/א of access/insight/א unto action/ל; means/process/א unto the door/א of attainment/ל. Value, 17/ס: to provide momentum.

1438 **hew (*gada*, גָּדַע, 104)**

to cut off, fell, dehorn, destroy; to process/א the insights/א of understanding/ו. Value, 77/ס: un-derstanding implemented.

1439 **Gideon (*Gid'on*, גִּדְעוֹן, 124)**

to cast down, cut down, lop off; a hewer; to dehorn; to process/א the insights/א of understand-ing/ו weighed in accordance with/א potentiality/א. Value 133/א: to distinguish roles and processes.

1441 **Gideoni (Gidoni, גידוני)** גִּדְוֹנִי

warrior; hewer; to cut off/גִּדְוֹנִי lamentations/גִּדְוֹנִי; agent to determine value and placement of all encountered; processes/גִּדְוֹנִי of insight/גִּדְוֹנִי and understanding/גִּדְוֹנִי for the purpose/גִּדְוֹנִי of blessing/גִּדְוֹנִי; a formulation pertaining to Benjamin/גִּדְוֹנִי. Value, 137/גִּדְוֹנִי: discernment in the role of deliverance.

1463 **Gog (גוג)** גֹּג

a roof, ceiling; northern area where the light crystals condense; point of communicating/גֹּג unity's/גֹּג breakthrough/emergence/גֹּג; also: roofer, thatcher. Formula: 3 = 3 (written as גֹּג גֹּג גֹּג), a perfect balance of triads. Value, 12/גֹּג: acquisition of form.

1471 **nations, gentiles (goyim, גוים)** גֹּיִם; **gentile, nation (goy, גוי)** גֹּי

my/גֹּי covering/back/גֹּי; Aramaic: interior structure; ongoing processes—to support in harmony with a Name or to strengthen a Name through resistance; processes that we channel our energies through; such as Mitzraim/Egypt is the process of defining, a process of residing within boundaries; each nation is a process/גֹּי to evaluate/גֹּי the energies through which we create and labor/גֹּי; channels/גֹּי of Unity/גֹּי administering/גֹּי the waters/those assembled/גֹּי; should not be understood as a means to distinguish peoples by lineage; the lineage of every person is via Name/Shem, not Nation. Values, 19/גֹּי: attainment of consciousness; 59/גֹּי: dynamic interchange. See **people**/גֹּי.

1481-84 **Gur; to dwell, sojourn (gur, גור)** גֹּר

to settle, live, lodge; to congregate, crowd together; processes/גֹּר that unify/גֹּר social order/גֹּר; avenue/process/גֹּר to nurture/גֹּר the mind/גֹּר; also: to fear; to be afraid, as of a stranger; to have reverence for the spiritual dweller within (even if unknown or immature), with understanding as to future development; a cub, whelp, young lion. Values, 209/גֹּר: individual in community; 12/גֹּר: acquisition of form. See **stranger**/גֹּר.

1486 **lot, fortune (goral, גורל)** גֹּרָל

destiny, share, portion; to cast lots, raffle; process/גֹּר of merging/גֹּר knowledge/גֹּר with roles/גֹּר; to channel/גֹּר the containment/גֹּר of knowledge/גֹּר by supportive roles/גֹּר; channels/גֹּר of administration/גֹּר and knowledge/גֹּר to yield a direction/גֹּר; a way of redemption and knowledge to receive an inheritance *via lots*; note: lots were not cast in darkness but in relationship to restoration/גֹּר and knowledge/גֹּר. Value, 239/גֹּר: knowledge directing interchange. See **portion**/גֹּר.

1516 **valley (gahee, גי; גיא)** גֵּי; גֵּי

gorge, vale, ravine, gulch; a channel/גֵּי to acquire/receive/גֵּי seed/concepts/גֵּי; depicts the cut-out regions, or cavities, within man: *e.g.*, the valley between the breasts; the measurement from the heart to the sexual centers (Josh. 15:8), as the condition of the heart determines the pleasure of sexual activity. Values, 14/גֵּי: to acquire at the gates; 13/גֵּי: reception process; 10/גֵּי: acquisition. See **Gehenna**/גֵּי.

1517 **sinew, thong (geed, גיד)** גֵּיד

to invade, to penetrate with cords; compression of information; channel/גֵּיד of dispersal/communications/גֵּיד to each doorway/גֵּיד; note: the sinew is not eaten, so as not to consume the means of fulfillment. Value, 17/גֵּיד: to express openly

1516/2011 **Gehenna (gai-hinnom, גיהנום)** גֵּי הַיְּנוֹם

comprised of two the root words, a gorge/גֵּי and *num*/גֵּי, meaning “to slumber/sleep” (which, with addition of the definite article/גֵּי הַיְּנוֹם, means “to cause pleasure, bridal veil”): Gehenna is, thus, a “gorge of satisfaction”; the process/גֵּי of attaining/גֵּי enlightenment/גֵּי concerning the

actualities/ו of life/א; pertains to regions or cavities within man (Josh. 15:8); the area between the heart and the sexual lands, being north of Ephraim/מל474; note: the heart's vibrations reach unto our interactions via sexual union and affect what we partake of and distribute to our bodily members via digestion: we eat; and in so doing, we give; the heart, as the molten spring from which our words flow, reaches into Gehenna—the general area of the diaphragm—providing the force necessary to raise the fire to ignite the wood on the heart's altar; as the winds of Gehenna (via the breath into the diaphragm) fan the heart's fuel, words are released into actions, whether to kindle unto destruction or unto constructive behavior; thus, Gehenna can be rendered *a gorging of satisfaction*; note: eating, speaking, and copulations are means of uniting; if we eat worthily, we do so unto salvation, whereas those who eat unworthily eat unto damnation/condemnation; likewise, the manner in which we speak defines the joys and satisfactions of the heart; also: the plural form/מַצָּנָה denotes a veil, corresponding to the veil of the inwards that extends from the heart unto the doorway of the tent/the body/the vaginal opening: this is the veil of the outer courtyard, from the brazen altar/heart unto the entrance to the tent of meeting: Gehenna corresponds to hades/hell as the lower regions of the earth, or the lower region of the body of man: as digestion occurs in the bowels and induces sleep, so hades is the region of slumbering: the region on consummation; hence, the place where things are burned up/consummed—either by passions and fires of lust, greed, or hatred, or by selective purifying fires of wisdom; in this context, the Son of Hinnom, being a “son/formulation of the veil,” is seen as the product of veiled desires (Mt. 23:15); and thus the Valley of Hinnom is seen as the pit of consumption where all offenses are cast, (Menachem/Mk. 9:43, ff.): it is better to cut off the hand (an action) or a foot (a procedure) or to cut out an eye (a perception) than to have all parts affected: it is better to participate or enter as maimed into Life/חַיָּה—into the state of ascending/א activities/ע—than for all to dwell in Gehenna—in the descending mode, where the worm state of mankind abides; the fires in Gehenna will ultimately elevate the consciousness of all entering therein through incremental stages unto the glory of Wisdom: what is done in a slumbering mode, or in darkness, shall not remain; for the Light shall take it away. Value, 108/חפ: separation before ascent.

1534-37 **Gilgal; wheel (*galgal, gilgal, gilgol*, גִּלְגָּל) אָלָל**

a whirlwind; rounded thing (by analogy); *ref.* to the testicles/ovaries, from which come a balm of healing; depicts reproduction cycle and regeneration of forms, as well as generation of new ideas; to circle; to roll away reproach/chaff; the movement of thighs like a wheel; use of the thighs as the means to fulfillment; to carry forward/א a process/א of instruction/ע with strength/ע, conveyed by the doubling of the *Gimel/Lamed* configuration; means to fulfill a role; processing/א instruction/ע to carry forward/א a role/ע. Value, 36/זע: movement towards equilibrium. See **Arabah**/אֲרָבָה.

1419 **Giloh; to discover, reveal, uncover (*galah, גִּלָּה*) אָלָל**

to expose, disclose; to appear; also: to wander, depart, go into exile: as a result of discovery, we depart from the old to pursue the new; to pursue/א the roles/ע of life/א; a center pertaining to Yahúdah/אֲדָמָה; to lift up the skirt; process of teaching to direct light/expose/reveal; also a bowl or basin, fountain or spring being a source of revelation. Value, 38/חע: the roles of perspective/vision. See **uncover**/עֲלָאָה.

1556-61 **Galal; to roll (*gelal, gilal, galal*, גִּלָּל) אָלָל**

to fold, unfold; to furl, unfurl; to exonerate; to remove disgrace; processes/א to fulfill/ע instruction/ע; also: dung, excrement; a boulder, heavy stone (having been rolled from a mountain); due to, because of, for the sake of. Value, 63/אפ: arranged/systematic processes.

1568 **Gilead (Gilad, גִּלְעָד) ΔΟΛ**

a balm for healing; the beneficial/ role/ of understanding/ in the heart/Δ; hill/heap/stones/ of testimony/witness/confirmation/ΔΟ: compounds which attest that healing is via an agreement, testimony, confession—by a fountain/verification/ of being/ΔΟ which facilitates/ that each role of man/ be in continuance/Δ; processes/functions/ that guide/ the senses/ through openings/passageways/Δ; note: half of Gilead is allotted to Reuvan/ (for seeing) and to Gad/Δ (for assimilating and the distribution of resources); half is allotted to Manasseh/ (for maturing related to the testes, which confirm). Value, 107/ΔΦ: abiding/persevering unto the goal.

1571 **also (gam, גַּם) מ**

too; in addition to; either, or, neither; processes/ of multiplication/. Value, 43/Δ: multiplication of avenues.

1580-81 **to ripen; camel; Gimel (gamal, gimel, גִּמֶל) ל**

the processes of ripening, weaning, maturing: to be distanced from a previous state; also: to reward, repay, recompense, benefit; remuneration; name of the third letter of the *alefbet*; the means/processes/ of fulfilling/ roles/direction/. Value, 73/ΔΟ: transference processes. See *Gimel*/; **three**/WYCW, WWCW.

1583 **Gamaliel (Gamliel, גַּמְלִיֵּאל) ל**

my/ reward/maturation/ is of El/Δ; essence that brings all components and aspects of life to maturity; processes/ that release/ guidance/ to eventuate/ an expansion/ of roles/; a formulation of Pedahtsur/ /ransomed by the Rock. Values, 114/ΔΔΦ: discernment activating the gates; 49/Θ: waters of communion.

1584-86 **Gomer; to conclude (gemar, gomer, גֹּמֵר) א**

to complete; to end, finish, decide; to deduce, learn from one thing to another; to make up one's mind; to infer; the processes/ involving flows/ of thought/; a formulation/son of Yapheth/ /the first opening of the mind's expressions for the completion/perfection of man (as depicted in the generations of man following Noach/comfort); to discern and enjoy the essence, flavor: thus, to burn spices; an ember, the final form of burning; note: we begin as a spark/ and, during the first generations emitted from Adam/ to Noach/Δ, we grow unto the ember, which ember possesses all ignited/initiated from Adam unto Noach; throughout this holding/ of fires/Δ, we rise as a sacrifice into the generations of Noach: Gomer relates to the soft spot on the cranium, and it is this opening that is the orifice of the “straight and narrow path” within every person; and it is the very opening that determines the formulation of the brain and skull: the top opening of this fluted path is Gomer, and the bottom opening is Tiras/Δ: as the energies of light descend through this flute, so they arise again; the flow is within and without, continually radiating in an orbital motion; *Gomer* refers to the channeling/ of messages/ of knowledge/mind/ (the illuminations of channeling result in the processes of knowledge): from all drawn into this channel there are decisions and deductions; and Gomer is the opening of the head that draws knowledge in and out: as the messages are processed through the opening of Gomer through the inner ear via the mouth, a *Lamed*/ forms—instruction occurs. Equation: $\sqrt{3} \times 4/200 = (\sqrt{40} \times \sqrt{3})5$, which is balanced via the receptivity, or channeling/3/, and during which process it is equated by conclusions of input/5/Δ. Value, 243/Δ: the mind of spiritual processes. See the formulations of Gomer: **Ashkenaz**/Δ, **Riphat**/Δ, and **Togarmah**/ (these three openings determine the flower formation of the Iris within the mind).

1588 **garden (gan, גַּן) י**

orchard, park; a channel/ for full extension/completion/; birth canal/ of the Son of Man/:

place where the secrets of life are temporarily held/deposited in life forms and in seeds ultimately to be released into beautiful sheaves of light. Value, 53/ה: potential, in process.

1589-90

steal (ganav, גנב) גנ

to thief; to hurt the side; to put aside; to deceive, cheat, delude; to sweep away, as by a storm; to rob another of property or character; to trick, bamboozle; to rob the treasury of YHWH via not tithing; to take away/ה the display/ו of form/consciousness/unity/ו. Values, 55/א: to swallow up life; 19/ס: to take away consciousness.

touch (gah, גע) ג

to meet with, agree; to elevate/ה understanding/ו; from the root ג/ה/plague, as when YHWH/אזאז touches Pharaoh to raise up/ה consciousness/ו of all compositions of Sarai/אז. Value, 73/ו: to understand a process. See **touch/ג**.

1615-16

stranger (ghir, gare, גר) גר

alien, foreigner; a proselyte; searcher in the avenues/ה of knowledge/ו; to reside, dwell, sojourn; processing/ה aspects of mind/ו unto coming/ה to knowing/ו; also: befuddlement; to entangle/ה the mind/ו. Value, 203/ה: mind channel. See **Hagar/גר**; **dwell/גר**.

1617

Gera (gera, גרה) גרה

avenue of sight that carries one away captive (I DHY/I Chr 8:7); avenue/ה of mind/ו by which to behold/initiate/ו; Values, 204/א: intellectual insight; 24/א: branching pathways.

1622

(gergashee, גרגשי) גרגשי

the Girgashites (et haGir'gashi, את-הגרגשי) גרגשי

compound of the words *hager/גר*, meaning, “to sojourn, to dwell, to reside,” and *gush/גוש* meaning, “a group/block”: the *He/ה* prefix defines the sojourner as illuminated, and the enlightenment pertains to solidarity, being compact and massive (from the root ג/ה); hence, the Girgashites/*Gir'gashi/גרגשי* sojourn/גר in groups/גוש: the enlightenment into the compact state of matter, or into assembled groups, follows the Canaanite State of occupation (SMB/Gen. 15:21); as it was said of Moses, that he was the humblest man on earth, so the *Girgashi* are those submitted to the whole house of YHWH, dwelling/residing with an illumination concerning the compacted groups amassed therein together; the function of the *Gir'gashi* describes also the clustering of energies that dwell in blocks or groups; for being of the State of *Girgashi* is to abide in a clustering of groups with illumination; note: both the *gir/גר* and the *gash/גש* syllables begin with the letter *Gimel/ג*, denoting that this state is via both communication with priest/mind/גר and communication with the spirit's words of wisdom/גש: the perspective attitude of a person seeking knowledge/גר attains the wisdom/גש of the collective residence, with overtones of humility (see *alefbet* charts for *Gimel*, *Resh*, and *Shin*); the *Girgashi* corresponds to the fourth finger of the left hand and mirrors the right-hand fourth position; the *Girgashi* State is an adornment/social grace of co-abiding in organizations, the results of the third finger's high ascent, which true humility achieves, as he who is humbled is exalted. Values, 516/ז: to measure a domain with the hand of unity; 922/ז: the complete measurement of domains within a fruitful house. See **Hagar/גר**.

1624-26

gerah (gayrah, gerah, gorah, גרה) גרה

to excite, provoke, stimulate, incite, stir up; to chew the cud, ruminate; the processes/ה of intellectual/ו gathering/א; a measurement in which twenty/א/productive *gerah/א*/stimulations equals one shekel/*deliberation*. Value, 208/א: thought weavings. See **beka/א**; **shekel/א**.

1630

Gerizim; rocky (gerzim, גרזים) גרז

Mt. Gerizim; *ref.* to the buttocks, or seat of judgment, which is comprised of two mounts/humps—Gerizim (right) and Ebal (left); place of blessing and confirmation for expansion; to process thought with a goal/ג to achieve fullness/מל; also: cuttings of a tree to direct the growth, a stimuli for fruit production; to cut up, cut off; to clarify/ה the mind's/4 goal/ג to achieve/ל fullness/מ; to decipher with an axe; to process/ה thoughts/4 with a goal/ג activated/ל through reflections/מ; that which elevates the intellect/mind unto the goal (perfection/completion); note: at the end of every act, there is an evaluation or judgment—following our ways, comes judgment (Matt. 11:30): judgment is at the end, as the buttocks (MT/Deut. 27:12). Values, 260/פ4: prominent pillar; 53/ה; process of ravine See **Ebal/עבל**.

1486; 1632

portion (garall, גרל) גרל

to apportion; to cast/draw lots; the process/ה of allocating/4 roles/ל. Value, 233/ה4: authority guiding processes. See **lot/fortune/ל**.

1639

reduce, diminish (gara, גרע) גרע

to subtract, deduct, draw out; to transmit/ה the mind's/4 understanding/ו; to shear, trim (“hair” being a symbol of the activity of the mind); also: copper; a blood-letter; to begin to ripen; to channel the components encircled or held within to their utilization: the process of ripening is also the drawing out, or subtraction, of the properties contained in the seed. Value, 273/ו4: thoughts discerning process.

1641-42

Gerar; to chew the cud (garar, gerar, גרר) גרר

cause and effect; to bring about, involve, drag into/off; sequential participation; the extent of the border of Canaan/ע, the humble servant-form: *ref.*, to the ability to bring about/involve via meditation: to chew the cud/meditate is the means to bring something about, or to move it along; the processes/ה of the mind/4 to multiply/increase thought/knowledge/4; the movements/ה of a masterful/4 mind/4. Value, 403/חX: regenerative processes.

1643-45

divorce; deport (garash, gheres, גרש) גרש

to drive out, expel, evict; to put away; to alter/ה the rule/4 of wisdom/ו; also: to make fruitful; to be productive; *e.g.*, the produce of a plant is that which is expelled from the parent plant form for the purpose of procreation, even as the life force is first thrust out of the man and sown into the woman, later to be expelled from the mother as a viable life form; processes/ה of intellectual/4 digestion/assimilation/utilization/ו; note: within each of us is the capacity to divorce ourselves from previous states/forms for the purpose of emerging as a new creature: thus, we understand that YHWH/א drives out/expels the nations from before us, for the purpose of thrusting forth the chosen inherent processes unto their proper use and unto development of their designated future form. Value, 503/פX: total distinguishment of processes. Compare **put away/א**.

1647/1648

Gershon (גרשון) גרשון; Gershom (גרשום) גרשום

symbolizes productiveness, fruit of the body; depicts the fleshly layers of the body, in correspondence to the curtains of the tabernacle, which shall culminate in the light robes of immortality; that which augments/ה beauty/4 and strength/ו in the service/ו of fullness/maturity/מ, as also potentiality/ו and/or display/מ; a son/formulation of Levi/ל joining. note: the 13 cities for Gershon are centers within the State of Promise to translate all orders of light into actions. Values, 549/פX: composite covering of flowing interchange; 559/פX: full discernment of potential unions.

to rain upon; area of the earth (developmental embodiment stage) designated for the unfoldment of mind, in which the energies for the body organs take up residence for manifestation; process/avenue/א for Wisdom's/the Fire's/w display/unfoldment/ש; process of spiritual perfection to become fully manifested. Values, 353/אש: Wisdom's child in birth process; 38/ש: order of descension.

to approach; trilateral root for the forms אֶשְׁתֵּן and אֶשְׁתֵּן (both forms rendered in translation as variations on “drawing near”); the process/א of assimilating/w Torah/א. Value, 703/אש: the measurement of Wisdom, lifting up. See **come near**/אש.

Dalet ד

4, four (Dalet, ד) ד

a door; an opening to nurture, as the breast; gates of thanksgiving; door to the sheepfold, providing access beneath and above; an insight: to access paths of righteousness through embracing a light principle and being devoted/surrendered in mind to that principle: life is a treasure chest, and the one who honors the principles of light has the key for access; door, gates, entrances, exits; heart, nose; to mature in the paths: opening to past, present, future; to examine, expand, facilitate; means of acquisition and revelation; to maintain communications with all paths of the diamond-clustered nature (See *Crown Diamond*); door/access to each of the twelve tribes within; to discern the gates within each tribal center of consciousness; to study the paths/courses of the heavens: the paths of names; to understand the influences of light and the harmony of light courses/orbits; to ride in a chariot, to enter into a planetary system/region: to enter into the Earth realm at birth is to proceed through a gate, and there are gates opened for the transfer from Earth to other realms; *Dalet/ד* is foundational to the *alefbet* triad that progresses to *Kaf/כ* and culminates in *Tsade/צ*. See **four**/דדדד; **Dalet**/דדד.

a leader, guide, cause; to conquer, subdue; message vehicle; an insight of the heart/ד that enformulates/ד the mind/ד; a door/ד to the house/ד of knowledge/ד; distinguishing thoughts/ד to develop, form and build/ד the mind/ד, for by words, thoughts are assembled, and via the assembly of words, as stones, the worlds are formed; unifying words/דדדדדד **are secret chambers in which and through which insights and patterns of life are released for developing and housing the mind.** Through the study of unifying words we enter doors that open these secret chambers through which we communicate with the Unified Mind/Master of the Universe; each word is an ascent of Thought arising from a base or plain. A Word is a Pyramid/ד of a Child/ד. When every Thought of HaShem has arisen within us from our base/foundation of Name, we are filled with the Word of YHWH and are known as haMashiyach—The Messiah, which is the arising of the Glory within our Name. also: pasture, meadow—even as speech is a “meadow” of words: words are illuminated insights/ד that make an appearance to construct/build/develop/ד the mind/ד of man as a ruler/governor/teacher/ד of all life energies: a word is that which opens/ד the houses/ד of knowledge/ד; note: words are seen as the basis of life; for they formulate energies that belong to the unity of life; these energies, in turn, develop soul expressions, whereby the energies become complete, confirming their base of being; it is via the study of words and

of their implementations—especially, the words of Elohim/עֶלְיוֹן—that the energies become totally expanded from their encapsulated state as symbols to become expressed fully as matured soul/expression, which is the promised/spoken state; the total nature of a mature soul is the fruit, or the Word, which speaks in/from the beginning; passageway/Δ to the house/ג of the mind/4; avenue/Δ of the ears/ג to the mind/4; open door/insight/Δ manifesting/ג knowledge/4; means to formulate thoughts. Value, 206/Υ4: beginning of unity: the mind formulating unified expressions. See **wilderness**/49Δ7.

1700 **Deborah; bee (Devorah, דְּבוֹרָה) א49Δ**

the insights/pathways/Δ of a house/ג unto the mastery/4 of life/א; the direction of a mind according to light: a word/49Δ of radiance/א; note: as with the names of Abraham/אָבְרָהָם and Sarah/סָרָה, the letter *He*/א follows the *Resh*/ר in Devorah, conveying that radiance/א is being emitted from the mind/4; when the *davar*/49Δ/Word becomes radiant within, one enters into the colony of Wisdom, the Queen; a social organization of Light affecting the entire planet; depicts the social structure of wisdom: every cell bee has the potential of being the queen, even as every name has the potential of being a ruler of wisdom; we are to select each cell clustering within and feed it royal jelly—the royal words of Torah—unto full mastery; bees abide in hexagon formations created by the clustering of six *Alephs* around a center; the results of bee social order is sweetness that supports the entire cycle of life. Values, 207/Σ4: knowledge of Torah; 31/44: instruction principle.

1706 **honey (d'vash, דְּבַשׁ) W9Δ**

formulations of wisdom; insights/Δ develop/ג spiritual illumination/W: honey is the sweetness and satisfaction we obtain in study and meditation; access/Δ to the house/ג of wisdom/W is satisfaction/sweetness; also: honeycomb, double fruit; pollen; bee, warrior; note: between the honey and the worker is the ש/plant, or branchings within, that must be pollinated/worked to create agreeableness with Elohim; to dwell in a land of honey is to cultivate each branching within by words of illumination/א49Δ to yield the sweetness of honey/W9Δ. Values, 306/ΥW: wisdom's outpouring; 27/Σ9: the branchings of Torah.

1713-14 **standard, banner (d'gal, degel, דֶּגֶל) 44Δ**

flag, color, ensign; profession; a pathway/Δ in the avenues/א of instruction/4; weather vane; also: troop, division; cohort; a light signal to designate an area of occupation of energies/tribal branches: e.g., the house of Reuben camps within the light frequencies seeing, while Shimeon camps under the standard of the frequencies of light to hear; diamond paths/Δ communicating/א an Order/4. Values, 37/Σ4: direction and thrust; 19/87: management of community.

1715 **corn (dagan, דָּגָן) 74Δ**

cereal, grain; nourishment, increase; kernels designated for the expansion/blessing of the mind given to Yaaqov/יַעֲקֹב; insights of the heart/Δ to invigorate/communicate/א an unfoldment/ג. Values, 57/Σ7: potentiality, completed; 21/49: productive seed/concepts.

720-21 **Dedanim, Dedanites, Dodanim (Dodanim, דֹּדָנִים) 77Δ4Δ**

confederates, covenanters; to be a friend; lovable, beloved; an uncle, aunt; also: to place in a basket; opening to achieve associated branches, or bonds, between all that has been formulated: it is a point of great strength of operation, as these bonds are established; through the openings of Dodanim, the perfect openings of unity are established within each person; gateway/Δ to insights/Δ that unfold/ג in activities/7 of fullness/7; a son/formulation of Yavan/יָוָן /the heart

chakra; note: “Dodanim” appears as דודנים (1 Chron. 1:7), where it may be rendered as “knowledgeable insight unfolds in activities of fullness.” Value, 108/חפ: regulator of labors and services. See **Yavan**/יָוָן; **Kittim**/כִּיִּתִּים.

1732

David; loving (*dawid*, דָּוִד) דָּוִד

to connect/establish/ו two tents/אָ together into one kingdom; to unite/ו the doors of the heavens and earth/אָ into one dominion/מֶלֶךְ; to bring together two tents as one—love; the governing force of love abiding in the heart center/Jerusalem; the love agent to remove the blind and lame out of the heart of man (II SHM 5:6-8); man of dynamic balance; to measure the movements of the doors of the heavens and the earth into resting fields; to join the houses of Judah and Israel into one kingdom; note: the central letter *Waw*/ו conveys the balance, administration, and force of uniting. Value, 14/דל: to manage the gates. See **Yisrael**/יִשְׂרָאֵל.

1738-39

to be sorry (*daveh, dawah*, דָּוָה) דָּוָה

ill, sick, unwell; path/א yoked/ו to the winnowing fork/א; passageways/א that administer/ו illumination/א; sad, mournful; insight/א into the bonds/ו of life/א; also: wretched, fading. Value, 15/דל: blessing that delineates.

1752-56

Dor; generation, age (*dure, dor*, דּוֹר) דּוֹר

a period, era, epoch; a dwelling state; to sojourn, inhabit; as city of Canaan/עֵינֶם: “to move in a circle”; as En-Dor/דָּוֶר דָּל: “eye of the storm”; also: to house, accommodate; openings to the past, present, and future/א united/ו in the mind/ד; note: a person’s “age” pertains to the development of spirit, or names, within: there is no age difference in physical manifestation: all Earth is the same age: the components that comprise our bodies is the same age as all other earthly matter, regardless of the ways the matter is used or the stages of life it houses. Value, 210/דל: mind achievements/activities. See **generations**/דִּוְרָם; **turtle dove**/דָּוָה. Compare **season**/אֶשְׁתָּו, אָו.

1767-68

to be adequate, sufficient (*dahee, dye*, דִּי) דִּי

the requisite quantity; enough, plenty; portal/א of blessing/ל; also: for, that, which; passageway/א for a manifestation/ל. Value, 14/דל: means of attaining opportunity.

1774

Dizahab; tongues of fire (*di-zahav*, דִּי־זָהָב) דִּי־זָהָב

an abundance/ל of gold/זָהָב—a sufficiency of wisdom; bountifulness; insights of the heart/א that activate/ל the tongue/ז unto enlightened/א development/ז; Sinai/לִּי־זָהָב wilderness state associated with Hazeroth/חֲזֵרוֹת/enclosures and Laban/לָבָן/heart and lying beyond the crossing at Reeds/רָעִים/conclusions. Value, 28/חפ: productive outlook.

1777-82

to judge, sentence (*din, doon, dayan*, דִּין) דִּין

to rule, govern; to punish; to contend, contest, discuss, quarrel, argue; to litigate; to accuse, blame, find guilty; to defend, acquit, justify; insights/א defining/ל potentiality/ו. Value, 64/דל: to fortify/uphold the door. See **judge/argue**/דִּי־אָל. Compare **Dan**/דָּן.

1783

Dinah; to judge, sentence (*deenah*, דִּינָה) דִּינָה

insights/א managing/ל unfoldments/ו of light/א: what is understood is revealed, thereby forming the basis of making a judgment; to evaluate/א the deeds/ל of all extended/ו energies/א; as daughter of Yaaqov/Jacob/יָעֻב/priestly mind: capacity for just judgment: Torah accounts convey that what is hidden is revealed and brought to judgment through the presence of Dinah. Value, 69/פ: framework of society/structure of community. See **judge/argue**/דִּי־אָל. Compare **Dan**/דָּן.

1800

poor (*dal*, דל) ל

meager, impoverished, wretched; lean, low, humble, weak; insights/Δ that restrain/ℓ; also: a door, as means to let something pass; insight/Δ that directs movement/ℓ; to deduct, subtract, impoverish; stability/security/Δ alteration/ℓ. Value: 34/Δℓ: purposeful examination. See **thin out**/ℓΔא. Compare **poor**/דלל.

1817

door (*dalet*, דלת) X

gate, portal, entrance, means of access; insight/Δ goads us/ℓ to totality/X; the Dalet is created by the two hands of YAH and the hand of WAH joined as when the hands are joined by the priest to give the Aaronic blessing; we are sent forth from the Dalet/Δ of HaShem to according to our Order in Light/ℓ to expand unto our Totality/X; also: a cover over an opening; a passageway/Δ that points/ℓ to a totality/X; symbol of the heart of Mashiyach Yahushúa, even as the doubled *Dalet*/Δ is the symbol of the Body of Mashiyach, the spiritual nation of Israel/ℓΔאמ יִשְׂרָאֵל (*Am Yisrael* (not to be confused with any secular state). Value: 434/ΔX: the measurement of the roles of insight; to compose the rods of understanding. See **Dalet**/Δ; **four**/דאדא.

1818

blood (*dam*, דם) מ

access of life; door/Δ to reflections/מ; access/Δ to the altar/מ; juice; the means to formulate: no access or formulation occurs in the womb without the shedding of blood; the access to any path of light; means of entrance into the holy of holies (boldly displayed in the veins of the Iris flower); blood/מ is the means to reveal and access the realm of waters—reflections, revelations, mirroring of Thoughts and crystallizations constructs. to facilitate fullness; the means of exchange between members unto wholeness; to hold/exchange/Δ all together/מ: the blood of Yahushúa exchanges, or transfers, alignment/righteousness to those accepting the image of Elohim/מלאך: we are washed in/by the blood of the Word/דא, that whatever energy or soul expression has been defiled or polluted may be cleansed in the exchange thus established between the earthly and the heavenly and may be renewed in agreement with the Word/Son/Formulation of YHWH/אדא; note: at every point the Torah is unfolded, there is the shedding of blood, signifying the giving of life: the flow of wisdom to communicate all held in the Seed and in the Womb of YHWH; the sprinkling of blood, as spurts of blood from an open vein, represents an application of the blood to designate wisdom for access and formulation of the works of light, both day and night; sprinkling is performed seven times—or from *Aleph*/א/initiation to *Zayin*/ז/fulfillment—that the work of wisdom may be fulfilled; the Blood of the Lamb enables the words of wisdom to be formulated, whereby sins/offenses are washed away; the doorway/Δ to life/מ, to make atonement for earth/territory; product of water from the river and the dry earth; means to access/Δ the spirit realm/מ; because blood creates a pathway from/to the foundation of spirit. blood should not be eaten—consumed, put away, or disregarded—but, rather, is to be applied and housed in earth or on the altar: to be used for atonement, cleansing, removal of impurities, and the formulation of words; blood supports the life of a soul as it is sustained by spirit: blood is the sustaining nature of wisdom unto soul, whereby soul has life; a means of life forms; means of transmitting goods/nutrients/oxygen from one component to another; note: each faculty feeds all other faculties via the blood flow from one body area to another: the circulatory system is as the branches of rooted plants, which provide passageways for life supply; blood originates out of Yahúdah/אדא/door to life) and from the Levites (Merari/מרי/bones), which support life and feed Yisrael/ℓΔאמ יִשְׂרָאֵל; Yahushúa said, “my flesh is food, indeed”: my thought formulations of the Word is true food, and the true drink of my blood is the living, flowing nature of wisdom; note: blood to the heart is the flow of wisdom, while blood from the heart

is the flow of *understanding*; conveys both the wisdom and understanding of the spirit. Values, 44/Δ׃ to fulfill insights, pathways; 17/Σל: manifestation of Torah.

1833-34

Damascus (Damehsek, דמשק) ףW׃Δ

blood/׃Δ sack/ףW: *ie.*, red sackcloth; to be alert; state of ascending consciousness concerning wisdom's activities: a realization of all the activities within (held in sacks of blood); the path/Δ of fullness/׃ wisdom/W designates/ף. Value, 444/Δ׃X: to measure the flow of insights.

1835-36

Dan (דן) לΔ

judge; judgment; one of the twelve branches/tribes of life—Dan, occupying the lands of the lungs; the energy of exchanging/evaluating; examination/Δ potential/unfoldment/׃; note: the traditional rendering of Dan as “judge” devolves from the lungs' role in the exchange of breath/air: every time we breathe, we take The Name/א׃א׃: oxygen/ל and nitrogen/א are inhaled, to be exhaled as carbon/י and nitrogen/א: breathing is, thus, the reception of light waves; also: the energy of smelling; to discern properties; means to acquire fragrances—to lift up or to turn away from what is foul; note: Hiram/י4לל, a name of Dan, conveys one of knowledge/brass in the plain of Jordan/לΔ4ל (IKng 7:46): as attainment of knowledge is via the JorDan/לΔ4ל, the flow of the heart goes to the lungs, providing waves of energy to renew the heart/Naphtali, Gershon, and the triangle of Levitical tribes to perpetually supply the tent of meeting with knowledge and understanding: *ie.*, blood from the heart/Naphtali, in the name of YH/לא, goes into the bones/Gershon, and Gershon performs knowledge of The Name through charity, care-taking, social works, and deeds of faith via the muscles and garments of the tabernacle: as Gershon performs knowledge, oxygen/ל (The Name/א׃) is transferred into the works, thereby turning the blood blue/purple in the process of oxidation; when performing knowledge or speaking in the Name of YH/א׃, you color the blood with understanding, which is the color of wine; the blood then returns to the energy of the heart/Naphtali to pump again into the lungs/Dan to discern, further, the actions according to knowledge; note: the heart/י is the house of instruction wherein words are formulated, and the blood contains iron/ל by which to build/formulate/י; it is the interplays between the energies of Merari and Yahudah that provide the properties of blood via the bones/Merari and the spleen/Yahudah. Value, 54/Δ׃: determination to examine. See **soul**/W׃י; ruach/ח׃י. Compare **judge/argue**/י׃4ל.

1845

Deuel (Deuel, דעואל) ל4׃OΔ

friend/׃OΔ of El/ל4; one of twenty-four elders surrounding the throne/heart; agent to gather and store knowledge; the heart/Δ of understanding/O, in conjunction with/י the principle/4 of order/ל; a formulation pertaining to Gad/Δ׃/fortune. Value, 111/4ל׃: discernment bringing outward expansion.

1858-59

generation (dar, door, דר) 4Δ

means/door/Δ unto knowledge/4; access/Δ for mind/4; pyramid/Δ of mind/4. Values, 204/Δ4: mental path; 24/Δ׃: branching avenue. Compare **generations**/XΔל׃X.

1865-66

freedom (de'ror, דרור) 4׃4Δ

liberty; release from servitude; also: a sparrow, swallow; pathways/Δ to knowledge/4 that are expansive/י and elevating/4. Value, 410/לX: renewing activities.

1869-70

way (darak, dereck, דרך) ׃4Δ

a route, road, path, course; distance; to step, walk, go, march; also: custom, procedure; pathway/Δ to knowledgeable/4 extensions/י. Value, 224/Δ׃4: mind of fruitful insight.

1875 **seek (derash, שרש) W4Δ**

to inquire, meditate, draw out, ask; to explain, interpret, claim; to frequent; a pathway/door opening/Δ the mind/4 unto the blaze of wisdom/W. Value, 504/ΔPΧ: the total domain of inquiry. Compare **seek/sought/WP9**.

He א

5, five (He, ה) א

prefix used as definite article “the”; a rake, winnowing fan; light rays, life universal; stars, luminaries; lightening, illumination, emanation; that which gathers, separates, distinguishes; evaporation, precipitation; gifts innumerable; means of distributing composed knowledge; to be without measure or limit; *He/א* is foundational to the *alefbet* triad that progresses to *Lamed/ל* and culminates in *Qof/ק*. See **he/lo/4א**; **five/W7ח**.

1887 **lo (hey, ה) 4א**

behold; one may infer/deduce; the illumination/א of a concept/4; also: if so. Value, 6/Υ: a connection/yoke. See **He/א**; **five/W7ח**.

1571 **although (hagam, הגם) 7א**

prefix with the *He/א* interrogative, from the root 777, meaning “to cut off the branch of a tree, to lop off, peel”; highlight/א on the process/7 of extraction/7. Values, 48/ח7: fluid outlook; 21/47 works of extraction. See **gam/7א**.

1904 **Hagar (הגר) 47א**

to migrate, emigrate: hence, “The Stranger,” an immigrant; gift/א to transport/7 mind/4; signifies the lower mediation of the heart energy field, which bears the natural form as a mother to develop the body mass; *ref.* to the physical Jerusalem: the door/access for The Name/א7א7 to enter into the physical elements; a bondswoman/servant to soul; the means to reflect the spiritual and to process activity of the mind; strange: as a new garment, or those things not of the basic light nature as evidenced by the mortal form; what is “strange” becomes unified (given definition) with the recognition of name via the *brit milah*; *note*: Hagar is given to define/א the processes/7 of mind/mastery/4 and to set each bodily process/nation in order for the state of wholeness (SMB/Gen. 21:17). Value, 208/ח4: mind elevation; the mind of service. See **stranger/47, 477**; **Serah/א4W**.

1800 **to thin out (haydale, הדל) 4Δא**

to weed, eliminate unwanted growth; the rake/א of impoverishment/4Δ; the winnowing/א of insights/Δ that restrain/4; also: “the poor”—those who society has weeded out. Value, 39/94: to bring order to collections. See **poor/4Δ**.

1931-34 **he; to become (hoo, hey, havah, הוא) 47א**

to exist, breathe (may be used with *fem.* or *masc.*); light projections/א contained/7 within a seed/4; life/א bonded/7 to seed/4; to be enlightened/א to the outpouring/7 of Principle/4; a light/א vessel/7 of seed/Principle/4; also: the same; the light/א contained/unfolded/7 is according to principle/4; often used with or at the end of a statement to heighten the thought. Value, 12/97: the activity within.

1935-36 **Hod; honor, glory (hude, hod, הוד) 47א**

splendor, beauty, grandeur, magnificence; resonance; resounding; the brilliance/א contained/7 in the gates/Δ. Value, 15/א7: to bless with light.

3205 **to beget** (*holade*, הולד) ΔCΥΔ

to father, have a child; to be born; to project/emanate/א united/Υ roles/℄ through passageways/Δ. Value, 45/אׁ: anointed emanation. See **child**/ΔC℄.

1954 **Oshea, Hoshea, Hosea; delivered** (*Hoshea*, הושע) OWΥΔ

redeemed, saved, helped; source for *Hosanna*/ΔγOWΥΔ, meaning “Save, I pray”; enlightenment/א pouring out/Υ wisdom/W and understanding/O. Value, 381/Δ7W: the utilization of manifested principles. See **Yahushúa**/OWΥא℄.

2490-91 **to begin** (*hachale*, החל) CחΔ

to apply; to operate: the becoming/generation of man desires/seek to apply/operate by the principles of becoming, acquired from Adam/ׁΔΔ to Noach/חγ (SMB/Gen. 6:1); to activate/א an assignment/ח in order/℄ to apply/א the operations/ח of an instruction/℄. Value, 43/אׁ: to release a process. See **begin/redeem**/℄Cח.

1931-34/1958 **she, it** (*hee, hoo*, היא) Δ℄Δ

feminine pronoun; light rays/א designated to transmit/receive/℄ concepts/seed/principles/Δ. Value, 16/Υ℄: ability to hold; capable of unity.

1961-62 **be** (*hayah*, היה) א℄Δ

a definite/א act of Light/א℄; becoming, belonging to; light/א breeds/gives/℄ life/א; to exist; to remain; it is; being that: א℄Δ commonly appears with the conjunctive prefix *Waw*/Υ in the construction ℄א℄Υ, which is normally rendered in translation as “and it came to pass,” or as “and Yah acts”; the defined/א activities/℄ of life/light/א. Value, 20/Υ: the branching/productivity of life.

1969 **hin** (הין) γ℄Δ

a liquid measure approximating 176 oz.; from the root γΥΔ, meaning “wealth, capital, plenty, enough, quietly, gently does it”; a specified tabernacle measurement applied to offerings of oil/wine/understanding and pertaining to the operation of each energy; illumination/א to attain/℄ our potential/γ; a quarter hin/γ℄אאXO℄ΔΔ signifies willingness to be taught, which results in accessible increase apportioned according to the gates opened for understanding; one-third hin/γ℄אאX℄W℄W conveys the anointing of the oil, the cleansing results of the applied Word; the half hin/γ℄אא℄℄ח acknowledges the building value of instruction—that the structures and developments of instruction and understanding are conducive to being built up in the faith; the full hin is expressive of full devotion to the Branches of Light, in acknowledgment of the holy instruction that all branches of life are devoted and belong wholly to the Fire of Wisdom; an emanation/א that activates/℄ potentiality/γ; also: to dare; a venture, chance; to explore/א the hand/℄ of the future/γ; to capitalize; to specify; namely; this is, that is; a specification. Value, 65/אׁ: structuring illumination.

1970 **consciousness** (*hacar*, הכר) ΔΥΔ

discernment, acquaintance, cognition, recognition (Job/Eyov 19:13); a mark, sign, means to identify; searching/א the branches/Υ for a salient aspect/Δ; defining/א the Tree/Υ of Knowledge/Δ: **a**) to partake of the tree of knowledge, whereby man becomes knowing both of good and evil and of his awareness of his state: once Adam took from the tree of knowledge, they could discern their condition, know their nakedness—the state of being with which they were yet to be clothed, communicate with The One of Elohim regarding what they had eaten, and could realize the power of their tongue conveyed as the serpent; **b**) to define/א the branchings/Υ of knowledge/Δ: as with antlers branching forth on a deer with elegance and strength, you have an ability to classify and position knowledge as horns of strength emerging out of your head; for until

we can use the knowledge, we are not yet conscious; **c)** to unfold the tree of the mind—to know that you are a tree of life and to know all of your members: this is the consciousness of Moses/*MaSheh*/אמ״ש—this is the reality from the subconscious (Midian) arising to the conscious level; note: as the activity of *hacar* is ongoing in your thoughts and members, you then progress unto the activity of consciousness called *yada*/אדא, which involves implementation: Adam will now come to know his wife with fruitfulness, and *MaSheh* will come to know the Torah. Value, 225/אצ4: a mind branching forth with illumination. See **recognize**/אצא.

1972/3808 **surely; remove** (*haloo*, הללס) 4Cא

is it not so; it is surely so; to emphasize a point clearly, emphatically; to clarify with emphasis, guide with assurance; to highlight/א the guidance/ל of Principle/4; also: to be far removed; to be distanced, remote: the rake/א of negation/4C. Value, 36/צC: guidance of Unity.

1980-83 **walk** (*halak, halek*, הלך) צCא

to proceed, go, continue, step; a passageway, journey; to wander, travel; traveller; to delineate/define/א the course/direction/ל of a branching/צ. Value, 55/אצ: potentialities of animation. See **to walk**/צCל.

1986-88 **Helem; hither; beat, strike** (*halom, halem*, הלם) מCא

to beat in pieces; to examine/א the instruction/ל released/מ; a blow, beatings; also: hither; used to denote gems—*e.g.*, diamond, jasper, emerald—as one beats rock to discover the gems within. Values, 75/אO: to comprehend what has been sorted out; 30/ל: to extract an order of light/mind of management.

1990-92 **Ham; they** (*hame, hem*, הם) מא

personal pronoun indicating an assembly/מ of light/א: the radiance/א reflected/מ in a group; an illuminated/א fullness/מ; radiance/א fully released/מ. Value, 45/אמ: full radiance, reflected light.

1992-93 **to hum; the activity of life** (*hamah, hemah*, המה) אמא

to thrum, be noisy; the consequence of the light energies/א releasing/מ heat/א; to make a shout, roar, coo, bleat, buzz; uproar: the various sounds of assembled life energies; life/א pouring forth/מ life/א; also: to desire, yearn. Value, 50/מ: potentiality. See **cattle**/אמאא (with/א *hamah*/אמא, or “with heat”—with warmth/מא extended/א).

2004-09 **those** (*hane*, הן) מאא; (3rd-pers. f.) **they; yes, surely** (*hane*, הן) אל
they themselves (*hane*, הנהן) אלמא

an affirmation; to verify, affirm; to be definite, certain; the radiance/א of belonging/accepting/מ; the radiance/א of all extended/מ; to behold/א the inner radiance/א extended/מ; to know light's/א potential/מ by its radiant/א display/מ. Values, 55/אמ: extending illumination; 60/פ: unification of disparities; 110/לפ: to discern what is presented; 19/סל: to achieve a collection.

2007-09 **behold** (*henanee*, הנני) ללמא; (*heenay, hinneh*, הנה) אמא

an acknowledgment: often translated as “here I am”; to define/א the will/מ with illumination/א; my life, my potentail—I give now and in the future: “Here am I”; also: to give pleasure, cause joy; to please, gladden; to benefit from; to profit. Values, 60/פ: responsible empowerment; 115/אלפ: the divine will's radiance, the divine will, illuminated; 43/ממ: to transmit an answer.

5493

(haseer, הָסֵר) 4פּאָ; put away (hasarah, הַסְרָה) אָ 4פּאָ
to dismiss, remove, distance; a suspension; subtracted, deducted; lacking; to reduce, decrease;
to remove/א the supporting/פ knowledge/4 concerning an emanation/א. Values, 270/04: to improv-
erish understanding; 265/אפּ4: to weaken support of life. Compare **divorce/deport**/W4ל.

6565

break (hapare, הָפַר) 4פּאָ
to dig, excavate; to search, explore, rummage; one who digs, breaks ground; also: to blush, be
ashamed, break face; to reveal/א the expressions/פ of the mind/4. Value, 285/אפּ4: mind expressing
illumination. See **break/shatter**/447.

2022-23

Hor; hill country, mount (har, hor, הָר) 4אָ
an elevation, high range, mountain; an illuminated/א mind/4; the light/א of the mind/4; also: na-
tion; innumerable/א individuals/4. Value, 205/א4: the mind's emanations.

2022; 567

mount of the Amorites (Har-Amori, הַר-אַמֹּרִי) לָ 4מָאָ 4אָ
with/א the authority/4 of enlightened/א sayings/לָ 4מָאָ; the light/א of the mind/4 defines/א con-
cepts/4 in flows/statements/מ of knowledge/4 and blessings/ל; depicts an illuminated mind/4א
radiating the light of knowledge which arrives out of the earth; note: expression repeats the cen-
tral letters of Aharon אָהֲרֹן, which recalls priestly formulation by light and knowledge, which
produces a rock/4א to stand upon, and out of which come the teachings/לָ 4מָאָ. Value, 461/4פּאָ: a
composite structure of concepts/words. See **Haran**/מָאָ.

2026-27

kill (harag, hereg, הָרַג) גָּ 4אָ
to slay, murder, execute; to separate/א the head/4 and the neck/ג; to smite, destroy, slaughter;
also: to leap out, spring forth; to digress; to winnow/א mental/4 processes/ג. Value, 208/ה4: to rule
perspective.

2029-30

to conceive, be pregnant (hareé, הָרִי) לָ 4אָ; (harah, הָרָה) אָ 4אָ
to be expecting: “to the mountain/4א,” with the *He*/א directive; conscious awareness/א of the
mind's/4 radiance/א; to define/א the knowledge/4 of light/א, a process which occurs via emby-
onic development. Values, 210/ל4: mental activity—the governess's hands; 30/ל: maternal profile.

2039

Haran; mountaineer (haran, הָרָן) מָ 4אָ
keen intelligence; from the root אָא/mountain; the enlightened/א mind's/4 unfoldments/מ; the
illuminated/א mind/4 in full extension/מ; brother to Avram/מָאָ4/exalted principles, and father
to Lot/םָא/veiled; offspring of Terach/הָאָ/ composing the mind through service; father/generat-
ing force of the governing attributes Milkah/אָמָא and Yisskah/אָפּאָ; note: Haran is the devel-
opmental stage from which springs forth the measurement of our being and is also the root from
which we branch out to observe the full capacity of life, signifying retention of our ascensions
to carry us forward into Lot/םָא/veils/coverings; where is Haran? it is amongst the stars, as each
spiritual name comes from the Ur/Lights: it is the illumination emanating from each name that
creates Haran; for Haran is where there are unfoldments of mind; as Abram dwells in Haran, so
the fire essence of his name burns and gives off molecular constructs—“smoke” and “water”—
which arise and form the cloud/veil known as “Lot,” in which the thoughts of wisdom are held:
Lot, as the cloud veil of a name, provides assistance in moving from Haran to earth. Values,
255/אָא4: mind displaying enlightenment, illumination retained to be extended; 39/םָ: guide to the community.
See **Nahor**/4הָ; **Lot**/םָא.

2044; 8034

HaShem; The Name (Hashem, הַשֵּׁם) מָאָ
sobriquet for אָאָל (TQ/Lev. 24-1 1); the emanation/א of divine wisdom/w upon/within the peo-

ples of Earth/ו; the radiance/א of fire/w upon water/ו; as name of the father of mighty men in the company of King David: *wealthy* (from וַחַה, an alternate spelling). Value, 345/אװ: the Spirit's Water of Life. See **the heavens**/וַעֲלָמַי; **name**/שֵׁם; **YHWH**/יְהוָה.

8064

the heavens (*hashemayim*, הַשָּׁמַיִם) וַעֲלָמַי
 the/א names/וַעֲלָמַי; the fiery/w waters/וַעֲלָמַי; also as װײַטש—the eternal flame holding vessels of totality, collective plural of *HaShem*/The Name (sobriquet for אֵלֹהִים); names/positions of illumination; the mind's seat of administration; the defined state/א of wisdom/w flowing/ו to achieve/bless/ל the fullness of life/ו; the realm of light orders and positions: the earth may operate according to its own expressive will/nature, or it may joyfully submit to be one/integrated/possessed by the orders of light above—by the created region of divinely appointed positions/names that determine form and expression. Value, 395/אױטש: Wisdom's transference through light; 62/זכ: pattern of manifestation; compare with The Earth/אדָמָה holding a value of 44/זכ: mirroring revelation. Both values of the heavens/62 and the earth/44 are reduced to 8/ח, conveying the covenant/bonds/sacrifice/ascensions of principles, for through the union of the heavens/the names and the earth, the Mind of Fire arises unto a complete State, a Kingdom of Actualization. See **The Name**/שֵׁם; **name**/שֵׁם.

3034

to confess (*hitwadah*, הִתְוַדָּה) אֲדַוְּךָ; **confession** (*hitwadut*, הִתְוַדּוּת) אֲדַוְּתָא
 to liberate a person unto wholeness; to know oneself; an adoration; an acknowledgment; with gratitude—*esp.* for a revelation; from *todah*/אֲדַוְּךָ, meaning “to give thanks” (root word *yadah*/אָדָה, meaning “to worship”): thus, a confession is uttered with thanksgiving for the scope of wholeness understood at a given point of development; Light rays/gifts/א of renewal/ח unifying us/ו with avenues/insights/א of judgment and mercy/ו unto our totality/ח. Values, 821/אֲדַוְּתָא: a resurgence of totality unto productive unity; 420/זכ: measurement of productivity.

Waw ו

6, six (Waw, ו) ו

conjunctive prefix to a root word, conveying the senses, “and, also, then, therefore, but”; the scales of justice and mercy; equilibrium; a hook, nail: those things that bond, join, connect, unite; breast, cup, goblet; administration; consideration, evaluation; unites all elements, from the highest to the lowest; *Waw*/ו is foundational to the *alefbet* triad that progresses (process of alchemy) to *Mem*/מ, the thirteenth position, and culminates in *Resh*/ר, the twentieth position. Equation: $ו \div ו = 4$ /unity: the unity of *Waw*/ו reflects itself and all it contains in the waters/ו: thus, the formula $ו = 40$ ($ו \div ו$); the reflection absorbs the light and radiates the held illumination; thus, the formula for *Resh*: $ו \times א = 4$. See **six**/שש; **Waw**/ו.

Mother Principle of Elohim (Wah, וָה) אֵלֹהִים

she who is joined with *Yah*/אָה: the equilibrium dynamic/אֵלֹהִים conjoined with the activational dynamic/אָה of *HaShem* *YHWH*/יְהוָה; the voice and presence of exclamation, wonder, joy; to make awesome the nature of *Yah*; also: the exclamations “Ah!, Oh!” (*e.g.*, *Nineveh*/נִנְוֶה); note: all begotten of *Yah-ú-Wah*/אֵלֹהִים is perpetual: *e.g.*, *Eve*/אֵוָה, the maternal position/אֵוָה of *Wah*/אֵוָה, is of the elect/chosen/לְאֵלֹהִים, a Name belonging to *Wah*, the Mother Principle of Elohim. Value, 11/אָה: to manifest principle. See **Yah**/אָה; **Yahúwah**/אֵלֹהִים.

hook, pin; that which connects; a fastening/ץ in unity/ץ; to bond/ץ through united/ץ activities/קל. Values, 12/קל: (number of the tribes—of the branches of soul/קלץ); 22/קל: (number of letters in the *alefbet*—the revealed spiritual configurations/operations of Elohim/קלץקל). See **Waw**/ץ; **six**/קל.

Zayin ז

7, seven (*Zayin*, ז) ז

weapon: two-edged sword, knife, arrow, javelin, tongue; that which penetrates, splits: word, laws, instruments, penis; that which marks: goal, aim, pursuit; thus, the goal of the law: perfection, regeneration, healing, deliverance; *Zayin* is foundational to the *alefbet* triad commencing to Nun/נ and culminating with Shin/ש: the fullness of the Law/ז brings us to the Jubilee/נ, which ends in inheritance/possession/ש; *Zayin*/ז/purpose, affected by action/קל/*Yod*, results in *Nun*/נ/display: *Zayin* ascends first to distinguishment/פ of *Nun*/נ/potentiality, then ascends further (as *Zayin*/ז/completion) unto assimilation of *Shin*/ש/wisdom through the influence of *Waw*/ו/unity; the formula for the *Zayin* triad may be sensed in the equation $\text{פ}(\text{קל} - \text{ז}) \text{ץ}(\text{נ}) \text{ץ}$ —that is, $100(10 - 7) = (50)6$: He who dwells/פ with the Torah/ז in his hands/קל is maintained/ץ in Wisdom/ש unto potentiality/נ; note: in the Roman alphabet, the *Zayin* is moved to the end of the alphabet, in the belief that “the word” was the culmination and means to renewal—to “change,” as moderns thinking in terms of the cross/× would understand; multiplication, proliferation. Formula: $49 = \text{ז} \times \text{ז}$, which brings us to נ = 50/Jubilee. See **seven**/קלז, *zayin* קלז.

weapons/ז and strength/ז are in his house/ז; words/ז and concepts/ז in Mashiach/ז, the Instrument/ז of the Father/זא; strength is unity; symbol of power; *ref.* to Benjamin/נצח, means of renewal/means to vitalize the nature of Mashiach. Value, 10/ז: right hand.

the result of a definite purpose of Light; the issue/reception/ז of seed/ז unto renewal/ז; a mark/impression/ז made by the concepts/ז of Torah/ז; the thrust/ז of Principle/ז in creation/ז; pronoun pertaining to the completion/ז of the *Aleph-Taw* construct/זא. Value, 408/זא: sign of Covenant. See **that/this**/זא.

to pour, drip, ooze, spout, trickle; having a running discharge; one whose flesh is cut or severed/opened; the cutting/ז of the flesh/ז; a secretion, discharge; also: progeny; the target/future/ז of formulations/ז. Value, 9/ז: collections.

to exalt, honor, dwell, abide; to lie with; a celestial abode, high abode; the attainment/ז of consciousness/ז union/ץ of all roles/ל of the Son of Man/נ; one of the twelve life tribes/branches: Zebulun, a fire energy abiding in the intestinal distribution system that gives honor and recognizes the inherent value of all parts as one; also: honorable speech; linked in the prophets with Naphtali/נפתלי as being among the first to be awakened in Yisrael/לזאזל (Isa. 9:1-2): the heart (Naphtali) and the bowels (Zebulun) are among the first to receive illumination, and they are

likewise linked as “the heart of compassion”; note: Zebulun is associated with ships, as the intestines are at the seashore/boundary of the body’s waters, serving as a ship to deliver nutrients from the waters of earth to those of consciousness; from the root word/לצ meaning “to manure, fertilize”; also: the dung beetle, dung carrier; excrement. Value, 95/א׃: transformations of light. See **soul**/נפּשׁ.

2076-78

Zebah; sacrifice (zevach, זבח) זב

to slaughter, sacrifice; a feast, meal; transformations/ז formulated through/ז services/ז; the culminating goal/aim/ז of the body’s/soul’s/ז services/works/ז, in which the combined energies become the bread and the offering; dedicating/ז the forms of life/ז for service/ז. note: the *zevach* is perpetually designated each morning and evening in conjunction with the red fires on the surface of the earth/body: our sacrifices are presented at the same time that Yahúwah is making His daily offerings of Light in the earth; thus, we have fellowship, joy, and peace with Him as we confirm the unity of the fires of the heavens; the flesh/ז is subject to the word/ז, whereby there is ascension/ז; the development/ז of the word/ז causes us to arise/ז. Value, 17/ז׃: the giving nature of the Word. See **altar**/מזבֿח. Compare **slaughter**/זבֿח; **sacrifice**/זבֿח; **feast**/זבֿח.

2088-90

masc. **that, this (zeh, zoh, זה) ז**

a definite purpose/ז of Light/ז; a goal/target/ז of light/ז; arrow/shaft/ז of light/ז; the word/ז points out/illuminates/ז. Value, 12/ז׃: a blessing upon the house. See **this**/זה; **that**/זה.

2091

orange; gold (zahav, זהב) זח

symbol of wisdom; the weapon/instrument/ז of light/ז to formulate/establish/create/ז; the ability to hold all things together; the completion/ז of an illuminated/ז form/ז; gold/זח is the wealth of wisdom—the fire nature of your name, the very essence of your life; note: being conductible, gold is capable of being drawn out and fashioned into forms of the tabernacle: your radiating fire nature/ז is the weapon/ז of light/ז to fashion and form/ז; the ability to create, to establish, and to gild—to overlay/designate and bring forth an association of parts as a unified expression: gold/wisdom is the wealth to fulfill/ז all that light/ז makes manifest and formulates/ז; gold is the completion/extension/ז of light/ז into form/ז, as well as the character of the fire/spirit that shall extend itself completely into an incorruptible, enduring house: the entire creation is a construct of life, and every seed is building itself a house; the creation process is cyclic and ongoing—from the creatures in the sea to the birds in the trees; wisdom is at work to create a house/tabernacle of life/light: “Wisdom builds her house, she hews out seven pillars” (Mishle/Prov. 9:1); thus, Abram comes with his capacity to learn (cattle), to understand (silver) and to establish (gold) a house for The Name. Golden threads are drawn from the Fire Chamber or lions being weavings of Wisdom to found and establish principles. Value, 14/זח׃: the blessing of insight; to appropriate a path. See **silver**/כֶּסֶד.

2091

Zayin; weapon (zayin, זין) ז

to arm, equip with arms; to adorn; thrust: its means, and its uses/results; name of the seventh letter of the *AlephBet*; an unused root taking many forms in scripture; the targeted/ז use/ז of a display/potentiality/ז. Value, 67/ז׃: to be empowered unto completion. See **Zayin**/ז; **seven**/ז.

2132

olive (zayeet, זית) ז

the olive tree and its fruit; source of the oil of anointing; source of illumination; the culmination/ז of the works/ז unto perfection/ז which yields perpetual light. Value, 417/ז׃: the measurement of the blessings of Torah. See **olive oil**/זַּיִת.

2142-45 **Zacher, Zecher, Zeker; male (zachar, זכור) 4Y7Σ; (zachar, זכר) 4Y7Σ**
 an imprinter; to recall, remember; to know, explore, learn; to recognize that all belongs to Him; to mark, imprint, be mindful; a commemoration, memorial; to bring forth/project/Σ productivity/7 and knowledge/4; also: a spiritual being prepared to extend the branches of knowledge; a person of headship, extending himself as elohim/7777 in creation to penetrate/Σ the cycles/7 of the mind/4; to remember is to bring to the fore what is hidden or stored, even as one teaches according to what is placed in the heart, or as a man brings forth seed from the loins. Values, 227/Σ74: master of productive instruments; 233/774: master of instructional process. Compare **male**/X7.

2146 **remembrance (zickron, זכרון) 7Y4Y7Σ**
 a memory, memorial, recollection, memento; a celebration, commemoration; to remind; a complete/perfect/Σ extension/7 of knowledge/mind/4 in conjunction/7 with potentiality/7. Value, 283/774: a chief expression of processes.

2153 **Zilpah; to trickle; dropping (zilpah, זלפה) 7777**
 persistently penetrating/Σ instruction/7 to reveal the full character/faces/7 of light/7; the aide/maid to Leah/777/weak in the sense of tender, elementary State of Instruction in Concepts of Light: the staff/7 of the soul/7 is the word/Σ of life/7; the sense of “dropping of water” conveys the receptivity of the heart that furthers the position of Leah/concept implantation; Zilpah receives the rain of thoughts coming down from the Mind as the earth receives from the canopy above; Zilpah cultivates the deep sayings of Spirit; note: the names of the maids Zilpah and Bilhah/7777/guardian both contain 7/He and 7/Lamed; All of the mothers of Israel contain the letter Lamed, the initial letter of the word, lav, meaning the heart to which and from which the instruction is processed and the Name, Laban, from whom the daughters are brought forth. Values, 122/777: dedicated to a productive house; 42/77: the flow of consciousness.

2156/2167-71 **prune; sing (zemore, zamar, zamir, זמר) 477Σ**
 to trim, cut off, prune; to help ripen; to mark/complete/perfect/Σ the flow/7 of knowledge/4; also: to play, praise; to penetrate/Σ the fullness/7 of knowledge/4; also: a song, melody, chant, tune; a deer, mountain goat; note: to prune and to sing share the same underlying dynamic, as both entail a direction of energy (symbolized by antlered animals) to produce fruit, to yield understanding. Value, 247/Σ74: to honor the fullness of a goal. See **fruit**/777Σ. Compare **flow**/774Σ, **fruit**/777Σ, **ripen**/4Σ7, **wound**/4Y77.

2172-73 **choice produce; fruit (zemorah, zimrah, זמרה) 777Σ**
 the evidence/illumination/7 of being pruned/47Σ; also: an object of praise; music, composition; strength; a penetrating/Σ flow/7 of mature/4 enlightenment/7. Value, 252/774: the mind’s display of consciousness. See **prune/sing**/47Σ. Compare **flow**/774Σ, **ripen**/4Σ7, **wound**/4Y77.

2194-95 **excrete; damn (damah, זעמה) 7777**
 to defy; to cut/divide/speak against/Σ the understanding/7 of the Spirit/7 of Life/7; to curse, chide; anger, wrath, ire, fury, rage, indignation; injury/Σ to comprehension/7 through reduction/7 of Light/7; piecing action out of confusion. Values, 122/777: to isolate a branch of the house; 42/77: reduction of consciousness.

2204-07 **elder; beard (zaqan, zoken, zakane, זקן) 777Σ**
 ancient, old, aged; symbol of the instruction and performance of man (TQ/Lev. 19:27): the beard is a manifestation of the Lamed/7, indicating the proper role of law/authority—to give instruc-

tion/ל; infused/Σ with holy/פ potential/י; instruments/Σ of our holy potential/יפ that are of the works of Yisrael /לכאמל עליון—“Those having the Word of the holy displayed”; note: *zaqan* is comprised of the sword/Σ, crown/פ, and fish/י symbols, signifying that the mature members within abide to assist the entire house to the goal of unfoldment: maturation pertains to those having the Word of holiness and perfection; the Law is the instrument/Σ to reach our potential/goal/י in righteousness/פ; symbolizes position, authority: to be positioned/י in holiness/פ by the Law/Σ that extends unto all potential. Value, 157/Σיפ: sanctified unfolding of words/speech.

2220 **shoulder (zeroa, זרוע) OY4Σ**

arm, foreleg; strength, means of extension; the plant/crown/4Σ arisen/י from the seed/ו; the instrument/Σ of the mind/4 that weighs/י understanding/ו. Value, 283/יפ4: foremost expression of process. See **seed/ו4Σ**; **shoulder**. Compare **Shechem/יפW**.

2224-26 **Zerah, Zarah, Zara (zarach, zerach, זרח) H4Σ**

to appear, bloom, rise; the fulfillment/Σ of the mind's/priest's/4 service/ח: as son/work of Reuel/לכאמל/friend of El: a brightening; as son/formulation Yahúdah/אדאד/raise: irradiation, a suffusion of light. Value, 215/אד4: the mind giving illumination.

2229-30 **flow (zera, zaram, זרם) י4Σ**

to pour; a downpour, stream, current, flood; to sweep away; words/Σ that honor/4 fullness/י. Value, 247/Σי4: to instigate the release of words. See **prune/sing/4יΣ**. Compare **fruit/אדיΣ**, **ripen/4יΣ**, **wound/4יΣי**.

2232-35 **seed (zara, zera, זרע) O4Σ**

to sow; the harvest/planting of seed/sperm; the results, fruit, force of the arm of man; posterity: the means to extend or implement action; an instrument/word/arrow/Σ governing/4 understanding/ו; as egg: the end/culmination/reaping/Σ of the minds/4 of understanding/ו; as seed: instrument/Σ of the mind's/4 continuance/ו. Value, 277/ΣO4: mastery of understanding the Word. See **shoulder/OY4Σ**.

2236 **dash, sprinkle (zaraq, זרק) פ4Σ**

to throw, hurl, fling; to throw/Σ the axe/4 at the head/פ; to target/Σ the mind/4 unto dominion of all allotments/פ. Value, 307/ΣW: wisdom in goals.

Chet ח

8, eight (Chet, ח) H

ladder: means of ascent and descent, of reaching other plateaus; window; perspective, outlook; covenant, agreement; work, labor, progress; care, service, effort required; fatigue, exhilaration; empathy; accomplishment; weaving; signifies eighth day, the covenant of circumcision/sign of faith; *Chet/ח*/ascension is the link in the *alefbet* triad that begins with *Aleph/א*/expansion and progresses to *Samek/ס*/stability. See **eight/אניפW**; **Chet/חH**.

2245-46 **Hobab; cherish (chovav, chavav, חבב) חפH**

to love, honor, esteem; name for the father-in-law of Moshe/אWי; the care and effort required/ח to develop/ח a household/ח. Value 12/חל: to bless a house. See **Jether/4Xל**; **Jethro/י4Xל**; **Raguel/לכאמל**.

2254-60

pledge, lot (*chabal, chavol, chovel, chivvel*, חבל) ㄥㄅ

to rope, bind; to take a pledge; to pawn; a promise to acquire or to fulfill an obligation; covenant/ㄏ for the household's/ㄅ correction/guidance/ㄘ; also: to wound, injure, destroy, subvert, constrain; to initiate/ㄏ a means/ㄅ of guidance/ㄘ. Value, 40/ㄩ: an anointing.

2266-71

Heber; joined (*chevar, chavar, chever*, חבר) ㄏㄅ

associated, linked, united; to connect, bind; a thing written, composed; a covenant/ㄏ of associated/ㄅ minds/ㄌ. Value, 210/ㄘㄌ: the beginning of blessings. Compare **Eber**/ㄏㄅ.

2275

Hebron (*Chebron*, חברון) ㄏㄩㄅ

a friend, comrade, associate, companion; society, association; as city located in Canaan/ㄘㄨㄥ/ *center of the soul's energy fields*, where Avraham/ㄩㄅㄌㄌ makes an association/friendship with the formulations of Heth/ㄏ: acquiring an occupancy in the soul fields and the ability to transfer energy fields; to provide/ㄏ for development/ㄅ of the mind's/ㄌ unified/collected/ㄩ potentials/ㄩ; place of the death/extension of Serach/ㄌㄌ (which also depicts a changing/transfer of energy fields); an inheritance in the plain of Mamre/ㄌㄌㄌ pertaining to Yahúdah/ㄌㄌㄌ/praise and to Asher/ㄌㄌㄌ/happiness/confirmations; Hebron signifies a covenant/contract/ㄏ to develop/expand/ㄅ the mind's/ㄌ inherent unity/ㄩ, whereby redemption occurs/ㄩ unto the mind's potential/full display/ㄩ; place where Abram/ㄩㄅㄌ overcomes Shinar/ㄌㄌㄌ/angelic transmutations to redeem Lot/ㄏㄘㄘ: note: the covenant established there leads to overcoming all land states in order to possess them as domains of the Kingdom of Light; that he removes our sins “as far as east to west” expresses that from the rising of initial illumination/east/ㄏㄌ unto our agreement and implementation with the light/west/ㄅㄌ, our transgressions are removed: if they are not removed to that extent, we still carry them. Value, 266/ㄘㄌㄌ: a principal support of activities. See **Kiriath-Arba**/ㄌㄌㄌㄌ ㄏㄌㄌ.

feast (*chag*, חג) ㄏㄌ

a festival, celebration, holy day, sacrifice; a festival/ㄏ sacrifice/victim/ㄌ; an ascension/ㄏ process/ㄌ; a covenant/ㄏ procedure/ㄌ; a time of ascension/ㄏ and being lifted up/ㄌ; expresses sacrifice/prayer: we go up to Yahrushaliem and *lift up* our offerings—upward/ㄏ ascent/ㄌ activities on our journey to study the processes in life; Chaggai/ㄘㄌㄌ, an offspring of Gad *lit.* My festival, my ascension, Chaggai conveys that our gatherings, the harvest of ideas and illuminated sayings comprise our feasts, a celebration of communications, to dance and move in procession according to the words gathered. Value, 11/ㄌㄌ: incorporation of ideas. Compare **sacrifice**/ㄏㄌㄌ, ㄩㄅㄌ.

2282; 5522-23

Feast of Tabernacles (*Chag ha Sukkot*, חג הסוכות) ㄏㄘㄘㄌㄌ ㄏㄌ

Festival/ㄌㄌ of/ㄌ Booths/ㄏㄘㄘㄌ; celebration of abiding in temporal dwellings—in renewing life forms open to the heavens, as symbolized by the decorations of boughs affixed to the huts/movable shelters; the covenant/ㄌ procedure/ㄌ of gathering/ㄌ united branches/ㄌ that celebrate/ㄩ the outpouring/ㄩ of renewal/regeneration/ㄌ; the celebration of the third *alefbet* level: *Samek*/ㄌㄌ *branching*/ㄩ to an outpouring/ㄩ of Taw/ㄌ as the festival/ㄌㄘㄘㄌ commences on the 15th/ㄌ day/letter and culminates on the 22nd/ㄌ. Value, 502/ㄌㄌㄌ: the measurement of holy habitation. See **feast**/ㄌㄌ; **tabernacle**/ㄌㄘㄌ.

2296

girdle (*chagorot*, חגורת) ㄏㄌㄌ

a belt, apron, bandolin; to be equipped: a man wears an assignment/ㄌ process/ㄌ for mind/ㄌ to be complete/ㄌ. Value, 611/ㄌㄌㄌㄌ: a measurement of mind that activates/manifests a concept.

2308-10

ceasing, forbearing (*chadale, chadel*, חדרל) ㄘㄨㄥ

pausing, forsaking; a cessation; the grave; to stop, leave off, desist; to repent/ㄩ of insights/ㄨ, unto change/ㄘ; also: to be powerless; to rest, be unoccupied; to provide/ㄩ a passageway/ㄨ for instruction/ㄘ. Value, 42/ㄑㄣ: withdrawal of consciousness.

2318-21

renew, initiate; month (*chodesh, chadash*, שחדש) ㄨㄨㄥ

to be new, fresh; to invent, revive, renovate, restore, refresh; also: a period/quality of light activity; performances/activities/works/ㄩ in the gates/avenues/ㄨ of wisdom/ㄨ; note: *chodesh* signifies the role of the moon in designating work periods—*esp.*, the various works/activities of Light within a year: each month is determined by the position/arising/assignment/ㄩ of the moon, which serves in the gate/path/ㄨ of the sun's/ㄨ daily journey through a field of constellation corresponding to the gate of the month: each month is due to the position of the moon; hence, the initial letter *Chet*/ㄩ receives the assignment from the sun; the moon's position among the bodies of light follows a path that corresponds to the assignment for the month and speaks of activities related to the energy centers in man; note: a month is an assignment of labor/work/ㄩ with four/ㄨ *shabbatot*/sabbaths/ㄨ; the cycle of the moon expresses the eternal renewal process: the moon gathers to give its light unto fullness, whereby it is renewed (conveying that upon giving all, there is renewal). Value, 312/ㄑㄣㄨ: Wisdom activating and determining communal forms. See **head of the month**/ㄨㄨㄥ ㄨㄨㄨ. Compare **holly**/ㄨㄨㄨ.

2331-33

Eve (*ChauWah, chavvah*, חוה) ㄨㄨㄥ

the primordial mother; the position/assignment/ㄩ of mother/ㄨ; to make a statement, pronounce, make known, declare; to reflect upon our use of resources (SMB/Gen. 3:13); to help/ㄩ unify/ㄨ via illumination/ㄨ; to experience; to bow in honor; to elevate/ㄩ the unity/ㄨ of life/ㄨ; “the Mother of all Living” not the Mother of all dying (SMB/Gen. 3:20); the angel/messenger who takes of the fruit—the expressions of knowledge—to nurture all children to become Elohim; also: a farm, farmstead, ranch, place of cultivation. Value, 19/ㄑㄣ: activities that bind as one. See **Wah**/ㄨㄨ.

2340

Hivite (*Chivi*, חוי) ㄨㄨㄥ

work/ㄩ of administering/ㄨ the hands/ㄨ; activities/ㄩ to unite/ㄨ all unto fulfilled attainments/ㄨ; inhabitants of the lands of unity: *ref.* to areas of reproduction; negative sense conveys self-exaltation, or drawing attention to self rather than consideration for the whole. Value, 24/ㄨ: fruit of insight. See **Havilah**/ㄨㄨㄨ.

2341

Havilah (*Chavilah*, חוילה) ㄨㄨㄨ

linked, circular; a joint, bead, vertebra; ring of a chain; a grouping or coiling effect; the work/ㄩ of joining/bonding/ㄨ the initiations/ㄨ ordering/directing/ㄘ life/ㄨ; as son/formulation of Cush/*the ability to rotate*: basis of the body's skeletal structure; note: the spiral of Chavilah extends unto Seba/*man of wine/understanding*, the son of Cush, in that the understandings of Seba are linked together as a chain of pearls, or as the vertebrae. Value, 59/ㄑㄣ: displays of mutuality. See **Hivite**/ㄨㄨㄨ; **Cush**/ㄨㄨㄨ; **Seba**/ㄨㄨㄨ.

2345

brown (*hume*, חום) ㄨㄨㄥ

tanned, as by the sun; color conveying the unity of words which warm and comfort, to provide security; the manner in which words fit together to form intricate concepts; perspective/ㄩ to unify/ㄨ the waters/ㄨ. Values, 54/ㄨ: displaying access; 27/ㄨ: branches of the tongue/language. See **warm**/ㄨㄨ.

2348; 3220-22

sea coast (*choph-yam*, חוף-ים) ㄨㄨㄨ

the bank/edge/ㄨㄨ of a sea/ㄨㄨ: the edge of each body member as a collection of waters, as well

as the periphery of each soul energy center; also: area of trade, exchange—even as body members exchange their services for the well-being of the entire organism; to cleanse and commission each member unto fullness, pureness of spirit; services/works/ח coupling together/י expressions/ך to achieve/ל fullness/י. Value, 144/Δיפ: an area/domain of spiritual access.

2351 **without** (*hutz*, חוץ) חץח

the exterior, external; outside, outdoors; to separate; foreign; to sever; excluding; a perspective/ח to administer/balance/י change/ר; note: usage regarding Cham's report to the brothers "outside/חץח the tent" is understood in the sense that he declares *through/via/י* the exterior/חץח (SMB/Gen. 9:22). Value, 104/Δפ: a domain of revelation.

2352-58 **Hur** (*chur, chor*, חור) חרח

a nobleman, free man; foreman; to access/ח the unified/י mind/ח; to be clarified; white linen, cloth; pale, chalky, pallid, wan; also: an aperture, hole, cavity, socket; a window/ח joined/י to the head/ח. Value, 214/Δלח: authority to bless the gates.

2388-92 **strong** (*chazak, chozek*, חזק) חצח

courageous, firm, robust; to strengthen, harden, reinforce; severe; to intensify, embolden; to aid/ח the goals/ס of a domain/ח. Value, 115/אלח: to distinguish actions with light; coverings that manifest energy. See **strong**/חץח, חצ, סלסו, חחח. Compare **mighty**/חץח, חץחח.

2403 **sin; sin offering** *pl.* (*chatat*, חטאת) חחח; *sing.* (*chata*, חטא) חחח

to arise above violations, offences, transgressions, diversions from the goal/missing the mark; an ascension/ח of truth/counsel/ח according to underlying Principals/ח; the chatat offering is slain on the North indicating the side of reflection/evaluation; the blood is poured at the base/foundation/counsel of the altar (heart) as we must address the root of every offence, misunderstanding, improper alignment of energies; the priesthood receives the right arm, a portion of the stomach and the cheeks, for it is the honor of the enlightened mind to provide direction (right arm), affirmation (stomach), and the expressions of being aligned with the Master Name (cheeks); the one who offers the chatat wears the skin of the goat indicating putting on the mind of Unity and reconciliation; however, if the level of offence requires a bullock, the skin is burnt indicating that a complete change of concept has occurred within the one making the offering; sin is an offence of immature acts, like a spoiled child; from ignorance, misinformation, an action violating one's Name, community or gathering principles; an immature expression coming short of Messiah—the full communications of a Name; unresolved issues/violations; guilt; to fault; also: atonement, as awareness of offense begins the process of reconciliation; to triumph over sin; to rearrange self; an elevation/ח of community consciousness/ח in accordance with the concepts/ח unto Totality/ח; an ascent/ח with openness and honesty/ח unto the strength of oneness/ח, whereby one is renewed to go forth again/ח; means of reuniting/reformulating thoughts; the process of self-correction. Values, 18/חל: the hand on the ladder; 418/חלח: renewal of activities and services. See **sin**/חחח, חחח.

2413 **nose** (*chatam*, חטם) חחח

to hold in, restrain; to withhold; to snort; to attach the camel halter; to muzzle the nose of a beast; activity/ח of gathering/ח essences/ח; function of Dan/חח/judgment; also: nose ring. Values, 57/חח: intake to the target; 30/ח: directive organ.

2416-17; 2418; 2421 **to live** (*chayah*, חיה; חיה) חחח; חחח; **life** (*chay, chai*, חי) חחח

alive, living, raw; active, vivacious, healthy; a bond, covenant of oneness; to be engaged/ח in

giving/participating/ל; the ascending action/ה of our positions/gifts/ל of Elohim/אל; an activity/ה of giving/ל, which establishes receiving/ל; a workman/ה of Yah/אל; to be kept/main-
tained alive; the covenanted/ה gift/ל of life/א; to revive; an exchange/ה sharing/ל foundational
principles/concepts/כ; works of giving, activities of attainment. Values, 18/הל: activity that bonds;
19/הל: activities of interchange; 23/הש: productive processes.

2426-29 **host; power, strength (*chaiyeel*, חיל) חל**

wealth; valor, virtue, honesty; outlook/ה manifested/ל in roles/ל; force, army, corps; agree-
ment/ה supplies/ל direction/ל; arm; also: a small wall, rampart, bulwark, bastion; aid/ה that pro-
vides/ל defense/ל; also: to have birth pangs, tremble, quake; anguish; to wait, hope; the effort
required/ה to manifest/ל change/ל; to succeed, mature; strenuous/ה activity/ל to take posses-
sion/rule/ל. Value, 48/הש: the outpourings of effort. Compare **host**/הש.

2437 **splendors (*cheerot*, חירות) חירות; Hirah (*cheerah*, חירה) חירה**

nobility; a sense of splendor; also: to whiten, wax pale; an elevation/ה of life activity/ל that
crowns the mind/ח with illuminating rays/א—with renewal/ח; friend of Yahúdah/אדאד. Values,
223/הש: mind rejoicing in ascent; 618/הל: the renewal of intellect, giving elevation. See **Adulami**/לללל.

2452 **wisdom, intelligence (*chakmah, chokmah*, חכמה) חכמה**

to elevate/ה the branches/ש to reflect/ש the light/א: the nature of wisdom to bring forth the hid-
den principles, that they may shine within their water vessels: a wise man takes the concepts of
the Torah and causes them to shine within the stories, where their applications lie to be discov-
ered and embraced (Mishle/Prov. 8:22-32); also: knowledge, experience, prudence; science; a wise-
crack, witty observation. Values, 73/ח: the wells of processes; 37/ל: intellect managing the goal.

2459-61 **Heleb; milk; fat (*chaylev, chalav*, חלב) חלב**

to yield milk, grease, sebum, marrow; that which rises to the surface; symbolizes grace, provi-
sion for energy development—*ie.*, necessary for lung development; note: without grace, true judg-
ment cannot be perceived or uttered; for through grace, one can see the end from the beginning;
to facilitate/ה the direction and order/ל of one's development/ש; to achieve/elevate/ה the com-
mitted direction/ל of the sacrifice form/ש; effort/activity/ה of support (the staff)/ל, unto one's
development and maturation/ש. Value, 40/ש: to nurture/supply strength and nutrients. Compare **lobe**/ללל.

2471 **cakes (*challot*, חלות) חלות**

square, perforated cakes that correspond to the workmanship of the altar/השש and that signify
a mind focused on the altar/the heart; pastry made of fine flour; from the root חלח, meaning “to
wound, weaken, violate, profane, redeem”; connotes teachings composed through the bruising,
opening, and application of concepts (beaten grain) working through the natural state, that their
inherent spiritual force might appear as refined/fully developed; to prepare/provide/ה instruc-
tion/teachings/ל that administer/ש renewal/ח; ascension/ה instruction/ל that unites us/ש unto our
totality/ח (working us as the Bread of Torah in the process); also: maturity. Value, 444/ללל: compo-
sition that draws out insights. See **begin**/ללל.

2490-91 **begin; profane (*chalal*, חלל) חלל**

an instructor/ל of distance/space/לל; to start, commence; to redeem; also: to desecrate, make void;
activity/ה of resisting/breaking/ל instruction/ל; to create a cavity, vacuum, hollow; an empty
space; a hollow/vacuum as a means to trap, or bring together, natures; a vault; to make hollow:
to wound, pierce, defile, violate, make vulgar; wounded, slain, dead; the action of resisting; to

break, disregard; violating instruction; to arrange/ח an order/ל of instruction/ל; to assign/ח a direction/ל for instruction/ל; also: to pipe, play pipes. Value, 68/חפ; to structure/restructure assignments. See **to begin**/לחא; **cakes**/XYCH; **redeem**/לחז.

2497

Helon (Chalon, חלן) גלח

strength; also: secularized, profane; perspective/ח directs/ל potentiality/ג; a formulation pertaining to Zebulun/גלגזס. Values, 88/חז: expression of outlook; 34/Δל: an ordering of insights.

2498-2501

Heleph; change (chaylef, chaylaf, חלף) גלח

to pass away, vanish; to shoot forth, pass through, come anew; to replace, succeed, exchange; to agree/ח to a change/ל in expression/ג; also: instead, in return, in lieu of; an area pertaining to Naphtali/לחגף: note: whoever assists a name/Chaylef to pass from one plane unto another shall also be assisted when they pass from this world. Value, 118/חזלפ: domains that yield concerning agreement.

2505-12

Helek, Halak; portion (chalaq, chelek, chaluk, חלק) חלח

an allotment, share; to divide into shares; to impart, distinguish, distribute; a service/ח designating/ל the inner domains/ח; also: a smooth stone—a precious stone, depicting an organ of the body; the state of baldness (being hairless), a characteristic of the internal organs; provider/ח of incentive/ל unto purity/ח. Value, 138/חלח: separation preventing fatigue, a distinguished order of service.

2524-27

Ham; father-in-law (of a woman) (Cham, חם) חמ

warmth, enthusiasm; formative: the warming and weaving of energies to create a corresponding formation of mass; hot, warm blooded: connotes sense of passion, intense emotion—as when the energy fields of the soul shed sensations into the physical; the labors/activities/weavings/ח of expanding water/resident energies/ג; note: *land* of Cham: Egypt/מזרחית/Mitzraim; place from whence we emerge into the physical/mortal, ultimately to step forward into the immortal; also: husband's father; to be cordial, warm; force to elevate/ח the waters/ג, even as the principle source within a man lifts up the feminine—a father-in-law, bearer of the physical which is a wife/body for the Name/Shem. Formula: ח(ח) = ג [5(8) = 40], instructing us that the illumination (warming) of order yields a drawing out of waters—yields the base, or means, of forming the body. Value, 48/חמ: reflector of spiritual activities/labors. See **Noach**/חג; **brown**/גחח.

2530-31

covet (chamode, chamad, חמד) Δחמ

lust, desire; to be carnally excited; to commit/ח the waters/ג to their paths/Δ; also: to be pleasant, pretty, charming, lovely, desirable, pleasing; grace, charm, beauty, delight; an outlook/ח that reflects/ג the mind's satisfaction/Δ. Values, 52/גח: display of flesh; 25/גח: to branch the illumination.

2528-29

anger, wrath (chaymah, chemah, חמה) גחמ

sun, heat, warmth; summer; fever, rage, fury, ill nature; poison; to burn up an infection; a helpful/ח flow/ג of light/ג. Value, 53/גח: internalized processes.

2585

he-ass, donkey (chamor, חמור) גחמ

to be difficult, strict; important, weighty, serious; depicts an assignment to fulfill the mind, or via which the mind is watered/rejuvenated; assignment/service/ח to fulfill/ג the unity/ג of mind/intellect/ג; ref. to the body members as the vessels of labor, which carry the weight of the assignments pertaining to each name/positioning; connotes provision of the duality given to each name; symbol of work; activity/ח of the anointed/ג, unified/ג mind/ג, on behalf of knowledge/ג; work as a state of mind: characterizes one's role/job in life (SMB/Gen. 12:16). Value, 254/Δגח: the mind unfolds with insights via one's labor.

2556-58

leavened (*chamatz, chametz, חמץ*) חֲמֵץ

sour, fermented; bread (composition of beaten grain/concepts) interlaced with trapped air, creating an illusion that provides no substantive contribution and obscures the nutritional essence; force of ascension/ח resulting in illusion/ח or in a new creation/ח; a process of arising/ח from being watered/ח unto transformation/ח (hence, symbol of the fleshly body); perspectives/elevations arising/ח from/ח change/ח; also: vinegar; to delay, causing to sour; wicked, in the sense of “ruined”; what has become learned, causing predelictions to arise/elevate, like the arising of the spirit in battle; action/work/ח of the spirit/ח in conflict/ח. Value, 138/חכפ: a designation of space to proceed in an ascension.

2567-71

five (*chamesh, chamash, chamush, חמש*) חָמֵשׁ

the fifth part; divided or multiplied by five; sobriquet for the Pentateuch—Torah, the five books of the Law; a son of the fifth generation; having the characteristics of 5/א: to be illuminated, enlightened; light rays, radiance; the absorption/ח of light, causing warmth/חא: a penetration of wisdom; also: to be equipped, armed, fitted, robed with light; positioned/ח to reflect/ח fire/wisdom/ח. Value, 348/חחחח: wisdom released unto labors/services. See **He**/א; **lo**/אא.

2571; 6235

fifteen (*chameshah oser, חמשה עשר*) אָחַד עָשָׂר

light weavings/א that create our garments/robes (five/חחחח) and equip us with the wealth/riches (ten/אחחח) attained within our yearly journey: the fifteenth day of Sukkot is the activity/implementation/ח within the waters/ח unto attaining fullness/חחח in wisdom/ח, in order to be equipped/robed/א in accordance with the wealth/riches/ח being mined out/ח from within/א. Value, 923/אחחחחח: renewal of the measurement of the priestly mind in the body’s branches and processes.

2580-81

Hen; grace (*chan, chane, חן*) חֵן

to facilitate; beauty, favor, loveliness, attractiveness; to lift up/ח the potentiality of the Son of Man/ח (parameter letters of the *alefbet* second-level, *Chet*/ח to *Nun*/ח); depicts the miracle of the bread/ח and the fish/ח: as each man brings forth his bread (the risings of *Aleph*/ח and his fishes/ח (the potential extension of those risings), so will there be twelve baskets full: the twelve energy centers within will be filled; grace makes the invisible visible—via grace, the unseen concepts/ח are fully extended/ח; as YHWH is gracious to radiate His Faces toward us, so the results are that His Faces will arise within us/ח fully extended/ח; a window/ח of potentiality/ח; a ladder/ח to potential revelations/ח: as we grow in grace, we expand in perspectives that elevate us/ח unto possibilities/ח—no limitations; note: grace is the initial means of seeing as the firstborn of Reuben and the manner in which HaShem sees us. Value, 58/חח: interior action of an elevation; the potential of covenant. See **Enoch**/חחחחח.

2583-84

Hannah; encamp, pitch (*chana, חנה*) חָנָה

to dwell, station, settle; to honor/celebrate/ח the displays/ח of life/א; also: to decline, bend down; to besiege; to diminish/ח the potential/ח of life/א; activity/ח of study/examination/א unto our goal/unto the perfection/productivity of the Son of Man/ח. Value, 63/אחפ: structured processes. See **encamp**/חחחח.

2585

Enoch (*Chanok, חנוך*) חֲנוּךְ

to initiate; upbringing, education, training; lifting up/ח the potentials/ח of united/ח branches/ח; grace actualized: the favor/חח/chan of YHWH/אחחח is upon those who are combining/ח their life branches/ח freely; for by grace/חח YHWH gives freely to us. *Grace* begets Methushelah/חחחחחח/ liberty—the overcoming of death actions and words. Value, 84/אחח: an open door. See **grace**/חחח.

2637-40 **need** (*chacer, cheser*, חסר) 4פּח
to decrease, diminish, be reduced; a lack, deficiency; a reduction/ח in stability/פּ of intellect/4; poverty, destitution; change/ח in structures/פּ designated by the mind/4. Value, 268/חפּ4: the mind redefines, for loss or gain.

2648 **haste** (*chapaz, חפז*) ספּח
to let go, not hold back; to be without hesitation; to hurry; make an effort/ח to produce/פּ a desired result/ס; to hasten, lest you become entangled with the elements/Egyptians as they cast cords to detain you; note: our progressions are not delayed reactions, yet they are based upon three prior steps/פּספּפּ (SYM/EX 12:11)—as when one partakes of the Passover: the mind is fixed on the immediate progression at hand, which is not a “hasty decision,” but one based on prior steps of readiness and because of which one can take immediate steps toward freedom: we are readied by our constant alignment in light to move quickly, as prompted by the order of the Spirit’s Voice; also: precipitous behavior; labor/ח to satisfy/פּ will/ס; to be confounded. Values, 95/פּח: to command the forces of light; 32/פּח: directing the house.

2673 **to divide** (*chatzah, חצה*) פּחח
to part, bisect; a diminishing/ח transformation/ח in life/פּ; to halve; value of 0.5/פּ/the rake that separates; also: to cross, pass beyond a divide. Value, 103/פּח: to distinguish a process.

2677-78 **half** (*chatzee, chetzee, חצי*) פּחח
semi-, hemi-; halves; the means/ח to join/ח parts/פּ; an extension/ח of life/פּח; a ladder/ח of transformation/ח that gives/receives/פּ; means to couple: the “half cubit” of the sanctuary signifies the reaching out of the heavenly unto the earthly and provides motivation for the earthly to respond in like manner, in that the earthly is incomplete without reunification with its source. Value, 108/פּח: to distinguish a service.

2688 **Hazon, Hazazon** (*Hats’tsan, חצצן*) פּחחח
partitions, divisions; to space apart, that components may be distinguished/readable/observed; the elevating work/ח of transformations/ח to appropriate/designate the use of energies/ח of potentiality/the Son of Man/פּ; also: to cut into pieces; things set apart, as kidney stones. Value, 238/פּח4: the mind learns of covenanted parts/works.

2698 **Hazeroth; courts** (*chatserot, חצרות; חצרות*) פּחחח; פּחחחח
from the root פּחח/to surround; thus, to be enclosed/surrounded in any manner: e.g., the sounding of trumpets—declaring understandings/outlooks to activate/ח our transformations/ח and pursuits/ח unto mastery/פּ of wholeness/totality/פּ; trumpeters; a royal court: a pivot point from Sinai/פּחחח unto Paran/פּחח; to activate/ח transformations/ח and knowledge/פּ of our completion/totality/פּ; also: villages, hamlets, towers, stockades. Values, 698/פּחח4פּ: to renew the mind via transforming services; 704/פּחחח: to measure assimilated insight. Compare **surround**/פּחחחח.

2707-08 **statute** (*chuqah, chaqah* חקה) פּחח; (*chuq, חק*) פּחח; **statutes** (*chuqot, חקות*) פּחחח
law, custom; agreements/ח that regulate/פּ all things/פּ; a performance/activity of mind that will not offend forms or Light Principles (Ps. 148:6); the maturity of conduct understood by example of the performances of YHWH/פּחחח—doing as YHWH does; to imitate, emulate; to draw, engrave, carve; to set boundaries, define actions, regulate faculties; a maintenance of order that serves as a ladder/window/ח to the holy/פּ—to the continuity/פּ; labor/activity/ח of holy/פּ en-

lightenment/א, consciousness/ח; ascensions/ח of devotion/ח unto renewal/totality/ח; means to evaluate, study, obey/fulfill, sacrifice; a service/performance/practice of Aharon/אֲהָרֹן (TQ/Lev. 24:3); exercises/ח of the inner domain/ח that are ongoing/ח; the performance/ח of the holy fires/ח unto consummation/ח; to become enlightened, thereby overcoming obstacles to freedom; an aspect of Torah activity/work of clean/unclean, manner of mind, way of elevating one's existence. Values, 508/חפח: renewal of holy service; 113/אזח: to sanctify manifested processes. See **judgment**/חפח; **ordinances/judgments**/חפח; **Law/Torah**/אֲהָרֹן.

2717-22

Horeb; sword (Choreb, חֹרֵב) חא

with a sword, knife, plowshare (Is 2:4); mountain upon which the tablets of stone were inscribed by the finger of El/God/ח; the process to distinguish earth forms and their underlying principles: thus the Law is at Horeb given (MT/Deut. 5:2); cultivation; an initiation/ח for the mind's/ח development/ח; the works/actions/ח governing/ח the formulation/son of Elohim/ח; to make desolate; to demolish; parched; a drought, desert; dissolution; the decision/ח of the mind/ח to reconstruct/ח; ascent/activity/ח of the mind/ח unto development/Mashiyach/ח; works/ח of knowledge/ח in Mashiyach/ח: via works of knowledge, one properly utilizes the sword unto acquiring spiritual possessions; and via spiritual works, one benefits from the word (SMB/Gen. 48:22); activity of the mind to formulate thoughts; to divide, distinguish; also: means to dry up, devastate (SYM/Ex. 5:3); works/ח of the rulers/ח of the flesh/ח. Value, 210/חח: mind authority. See **Sinai**/חחח.

2771; 2740

angry (chara, חָרָה) אא

intensity of thought; hot wrath; from the root אאח, meaning “to glow, burn”; to intensify/ח the mind's/ח heat/ח. Value, 258/חא: mind displays perspective.

2763-66

Harim; Horem; ban; nose (charam, chorem, cherem, charim, חָרָם) אא

to seclude; work of knowing fullness: to engage/ח the mind/ח unto fullness/ח; translated in Torah as “nose”; provides/ח the mind/ח a means of extraction/ח; note: the nose is located by the mouth because smell causes stimulation of Yissachar glands to process food, as well as to initiate the sharing of passageways; the nose explores, seeks, and evaluates before the mouth partakes; thus it extends outward from the face, as a guide; also: used to convey a fisherman; a laborer/ח who masters/ח the waters/ח; fishing net, fishpond; to swear, vow; to cast/spread a net; to ban, embargo; the effort/ח to master/ח a flow/ח; to dry up, destroy; excommunication. Values, 248/חא: knowing to fill an assignment; 41/חא: to extract/discern concepts.

2768

Hermon (Chermon, חֶרְמוֹן) אא

to seclude or spread; to devote, vow, swear; the initiations/ח of the mind/ח upon the waters/ח to expand/ח potentials/ח; as mountain of Yisrael/יִשְׂרָאֵל: mount of illuminated values; as northern boundary: ref. to the mind of evaluation. Value, 304/חח: wisdom in meditations. See **Sion**/חחח; **Zion**/חחח; **Shenir**/חחח; **Sirion**/חחח.

2789-96

Heresh; to be silent, secret (cheresh charash, chawrash, חֶרֶשׁ) אא

to make deaf, deafen; to focus/ח the intellect's/ח assimilation/ח; to engrave, plough to discover, devise; to labor/ח with a mind/ח of wisdom/ח; craftsman, artisan, mason, builder; services/ח of the mind/ח of wisdom/ח; also: magic, magician. Value, 508/חפח: to renew a domain with labor.

2803-05 **to think (*cheshav, cheshev*, חשב) ח** ח

to initiate; to esteem, regard; to think over, reckon, calculate; to be determined; to account; also: a band, girdle, belt of the high priest; to ascend/elongate/ח the spirit/ו above the form/ש; to bring forth/ח the spirit of wisdom/ו with manifestations/ש: the manifestation of the soul according to the spirit. Values, 310/לW: wisdom in application; 31/לC: guided by concepts/principles.

2808-10 **Heshbon (*Cheshvon*, חשבון) ח** ח

to determine values; accounting, arithmetic, computation; to think, mean, regard; the base/center of speech; a contrivance; a meditation of reckoning; fabrications, inventions; city of Lewi/לC pertaining to Reuvan/רעוואן/sight and to Gad/גד/assimilation and distribution of resources; inventions/ח of wisdom/ו to formulate/ש a unified/ו potential/ו. Value, 366/זFW: wisdom structuring the container of unity.

2820-23 **darkness (*choshek, chasak, chashok*, חשך) ח** ח

a veiled mystery, hidden message; a form given for observation; to preserve, hold, spare; to hide, darken; an orientation on forms for the sake of Light; a provision/ח of wisdom/ו to enable full branching/ו; note: the ability to hide/be hidden is given on account of the faces/expressions of the reflective attribute of an object: the earth is darkened, so that it can reflect what it holds, or hides; were it not so, then the earth would not fulfill the functions of reflection, which aid in meditation and inquiry and which direct us to the Light: that we understand the existence of things whose obscurity is apparent encourages us to examine visible manifestations more closely, to discover the underlying and invisible principles by which they are sustained (Rom. 1:20). Value, 328/חFW: Wisdom branching into works/actions.

2844-45 **Heth (*Chet*, חת) ח** ח

the eighth letter of the *alefbet*, denoting perspective to elevate; as a son of Canaan/כנען: an attribute of promise; also: to gather, take up, seize; fear, terror; to be afraid; window/ח of composing/totality/ח; to highly regard principles (Avraham/אברהם) and the full form of Adam/אדם; to highly regard the possession of the final form of man, being thereby coupled with Tsidon/צידון (SMB/Gen. 10:15); to make covenant with Avraham concerning entering into soul and body fields; note: Avraham would not accept Chet's formative nature without giving the complete revelation/value of its reflective role (400/ח/complete shekels/לFW/deliberations of silver/זFW/understanding): nor will any man accept his form as a senseless shape, but will nurture it and bring it forth with a consciousness of spiritual understanding and a cognisance of its holy origins (SMB/Gen. 23: 15-18); also: to gather all provided; to accept the potentialities/fishes that are in the nets of Tsidon; to give regard/reverence/fear for what we are becoming; to revere the awesome nature/ח of our promised-land state/ח; to be prostrate in grateful humility for Tsidon. Values, 408/חX: renewal of perspective; 30/לC: to catch. See **Chet**/ח.

2844-45 **Hittite; gather, secure (*chitti*, חתי) ח** ח

the Hittites/*Chitti* חתים ח: from the eight letter of the *alefbet*, the letter *Chet*/ח; the *Chitti* express the trait to seal and make complete/sure, based on perspective; the *Chitti* correspond to the right hand's fourth finger, the finger of confirmation and acknowledgment, known also as the rake or gathering finger, yet nothing is gathered until its value has been determined; thus, the *Chitti* State determines whether or not to confirm the use of energies in any particular fashion or purpose: e.g., as one makes the daily ascent with the sun (the State of *Kadmoni*/קדמוני), a perspective is acquired with the elevation; hence, the *Chitti* functions at the windows; ie.,

through the elevation process, the energies pass through gates and are engaged in various daily processes; the energies are then released into operations and tested according to their commitments: via the ascent perspective/ח, the *Chitti* verify or annul with a mark/× the designation of energies/ל; thus, in ancient times, a king would seal a matter with the imprint of his ring; likewise, the *Chitti* State comes to the moment of verification or reconsideration; note: the mention of the *Chitti* ring finger is not to suggest that rings are not to adorn the other fingers (there are rings for all fingers, as the fingers correspond to tribes); the *Chitti* pertains to the finger of verification following the ascent (*Kadmoni*); thus, the *Chitti* is the Promised State of Occupation, with strength, trust, and security; how that trust comes is via the previous three States: we learn to acquire, direct, and manage the energies, which leads us to a State of Verification and Trust; for without verifications, perspectives are left to be consumed in decay; actions composed from concepts and teachings of *Chitti* follow either *Canaani*/לנננ or *Amori*/לנננ, cyclic natures of deeds that remain not, but perish; also: to beat down, terrify, confuse, dismay, frighten; corresponds to the lands of assimilation/intestinal fields; ref. to the letter *Ayin*. Values, 418/חל: measurement to seal an accomplishment; 40/נ: to reflect/designate.

2856-57

to sign, seal (*chatam, chotam*, חתם) נחא

to close, finish, make an end, complete; a mark that signifies work/ח that is complete/total/perfect/× and filled with all treasures of life's fullness/נ. Values, 448/חנ: total fulfillment and accomplishment; 43/נ: the outcome of a process.

2859-60

bridegroom, son-in-law (*chatane, chathan*, חתן) נחא

to wed; marriage; to inflate/ח the creation/× unto full extension/נ; related by marriage; also: hero; elevating/ח the composed/× displayed/נ; the work/ח of bringing together/× one's potential/נ; to elevate/ח the feminine world/× unto full extension/נ; A bride is drawn out of the groom who is the Offspring, or the one drawn out of YHWH, being the composite formulation of all within the Father. YHWH drew out of His Unity to fully express all Elohim within and to enter into the Glory of all in His Unified Name; what resulted was a dodecahedron/12 plane figure with 12 gates, the full communication/3 of HaShem, or termed haMashiyach, the composite communication/measurement/Offspring. From this composite structure of Light, every Name is drawn out which constitutes the bride—ones belonging to the Groom; all affirming their perfect Unity in Mashiyach—in the full measurement of Light, are readied for the Marriage of the Lamb/אW—the Union of all Names/Emanations of Wisdom. In summary, YHWH drew out to enter into the Kavod/Glory of the Radiant Son/Bridegroom who drew out of himself to enter into the every attribute of Wisdom or Names/the Bride. The Bride therefore conveys the details of the Glory. In this Union the Full Revelation of YHWH is expressed without limitation. What was once concealed within the Father, has now become fully known through thought expansions. Values, 44/אנ: mirroring the Gates being a composite of 12 gates—a dodecahedron figure; 458/חנ: to compose the potential of service/ascendant Names. See **bride**/אנ

Tet ⊗

9, nine (Tet, ט) ⊗

united heads: male and female, as one; sex; unites/divides, collects/separates, resolves; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; a shield, target; symbol of town, city, community, dwelling area, gathering; communal consciousness; signifies resolution of opposites, harmonization of disparate forces; *Tet/⊗*/interchange is the link in the *alefbet* triad that begins with *Bet/ג*/house/consciousness and progresses to *Ayin/ו*/understanding. See **nine/וּוּ**; **Tet/ט**.

2885 rings (tabbaot, טבעות) ×○⊗

to stamp, impress; to coin; to sink: thus, to impress or imprint an image; a signet, seal; an element, substance, nature, character—human nature being an expression of the impressions held; patterns/⊗ of consciousness/ג as jewels/ו of infinity/×. Values, 481/47×: renewing expressions of principle; 49/⊗: free and secure.

2889-92 clean (tahur, taher, tahor, tohar, טהר) 4⊗

invigorating/⊗ and illuminating/א thought/4; pure, unblemished, unalloyed, unadulterated; brightness; whatever is coupled/⊗ with the illumination/א of mind/4 as belonging to life; an association/arrangement/⊗ of light/א according to the mastery of thought/4; comprised of the letter *Tet/⊗*, coupled with 4א/mountain: to be “clean” is to join inseparably/⊗ all components of the illumination/א of Messiah’s mind/4; unions/⊗ that provide energy/א for the head/4—knowledge; union/⊗ that causes light/א to yield knowledge/intelligence/4. Value, 214/Δ4: mastery yields access.

2895-98 pl. (tote, tevat, טוה) ×Υ⊗; Tob; good (tov, טוב) גΥ⊗

affirmation comprised of the three letters of unification: gathering/⊗ all together/Υ as One House/ג (See Torah Light Notes, CHP/Num. 28:3); the state of perfect agreement; a property holding in Syria/Asshur/4ΥW4/verification given to achieve the full inheritance/flow of life, without restriction; to hold all/⊗ together/Υ in an estate/ג; consciousness of unity builds/develops; intercourse/⊗ unites/Υ houses/makes one/ג; counsel/⊗ maintains the unity/Υ of a house/ג; heads joined for maturity; also: to be pleasant, happy, glad; wealth, welfare, benefit; to be fair: an arrangement/⊗ that joins/Υ houses to be whole/ג; associations that hold us together in Mashiych; to compile/plan our works, that they shall be gathered to achieve/produce unity (SMB/Ex. 4:7). Values, 17/Σ4: achievement of goals [formula of “goodness” is dependent upon *Aleph*, a principle of light/4/1/expansion/Elohim: (1) + 2 = 6 - 9]; 415/א4×: composing the acts of life/light.

2905-2906 column; row (ture, טור) 4Υ⊗

a line, file, range, progression, conveying the order of the stones for the breastplate; the rows are numbered which designates their placement; the first row pertains to unity; the second pertains to establishing, the third pertains to entrustments, and the fourth row for inquiries/interchanges: a collective/⊗ unified order/Υ of Mind/4; to maintain the unity of Mind according to the placement of the stones/organs/tribes; the placement of the stones is according to the file and progressions of the campments of the tribes; the four rows create a square around the heart; (SYM/Ex. 39:8-14); also rendered as a rock, mountain. Value, 35/א4: the order of lights.

2916 Tet; to adhere (tet, טיה) ×4⊗

to cling, stick; name for the ninth letter of the *alefbet*; to aggregate, form a collection; the cellular dynamics/⊗ manifested/4 in the universe/×. Value, 419/⊗4×: the renewing activities of collection/separation. See **Tet/⊗**.

2923 **Telaim; spotted (*teluim*, טלאים) טל 4 ל**

patched; characteristics of the goats selected by Yaaqov/יפתח, conveying that variegation comprises a full expression—the broadening of the mind, which will lead to a widening of the heart; to council/ל the ordering/ל of concepts/4 to achieve fullness/טל. Values, 90/י: righteousness; 45/א: reflections of light.

2933 **unclean (*tamay*, טמא) 4 ט**

to be aware/ט of unplanted/ט concepts/seed/4; defiled, polluted, impure, contaminated; forbidden; an arrangement of matter yet to be designated to the Father; a gathered/arranged/ט flow/ט of seed/ideas/concepts/4; also: state of being opaque, lacking transparent radiance; state of spotting—a flow of debris that causes dark spots on the transparent image of Elohim/טל 3 ל 4, thereby causing it to be obscure, or darkened; union/ט with fluids/ט of estrangement/4. Value, 50/י: action folded back within itself.

2935 **basket (*tene*, טנה) 4 ל**

to weave; a wicker basket; a pannier (basket of fruit carried on the shoulders): thus, bearing expressions; to collect/ט the flourishing aspects/ט of the harvest/seed/concepts/4; that which contains/ט one's potential/ט expansion/4. Value, 60/פ: means to carry/arrange. See **basket/לפ**.

2945 **little one (*taph*, טף) 7**

children; conscious unity/ט in expressions/7. Values, 89/ט7: manifest consciousness; 26/זט: branch of unity.

2958 **before (*terem*, טרם) 4 ט**

to anticipate, precede, forestall; to do in anticipation of doing something else; not yet; previous; configuring/ט mind/thought/4 unto maturity/ט. Value, 249/ט4: to instigate withdrawal from a collection.

2966 **torn to pieces (*teraphah*, טרפה) 3 7 4**

prey of a beast; also: mixed, shuffled, scrambled; confused, insane; mental derangement, delusion; configurations/ט of thought/4 for the expression/7 of illumination/3. Value, 294/ד4: the mind transforming passageways.

Yod י

10, ten (*Yod*, י) י

a hand: depicts its actions and extensions—to give/receive, share; to forgive; to take/acquire; performance; 1st letter of HaShem/אשם: to inscribe/appoint/exercise; to make manifest, set things in motion; means of attainment; blessing, fullness; manifested power, authority; mark of self, indicating possession, ownership; pertaining to, belonging to (as in the construct case); expresses the idea of duration and strength before a root word; replaces the *Nun*/י, as desire is swallowed up by action; replaces the *He*/א, as illumination is received into the hands; *Yod*/י/activity is the link in the *alef*bet triad that begins with *Gimel*/ג/process and progresses to *Pe*/פ/manifestation; indicates receptivity or giving at ending position of a word—what I give, what I receive; hence, sign of the first person; means of attainment; note: “to be giving in heart is to receive the Wisdom of spirit; for without giving, there is no means to receive.” See **ten/4WO**; **hand/4י**.

river (ye'or, יַאֲר) 447

a watercourse, lake, from the root letters 444/meaning light, illumination; the River/4473 is a stream of light, an illuminated flow of Aleph/Principles activated coupled with concepts of Knowledge whereby manifestation results: as MaSheh/Moses appears in the *suph*/womb for Pharoah's daughter in the river/SYM Ex 2:5; though we appear in the natural, our Mother is of the Spirit who nourishes our name. Value, 12/372 to manifest the Temple. See **soul** /773; **twelve** /77377; **Yom Suf** /77777777.

12, twelve (yev, יב) 𐤊𐤅

to attain/𐤀 the fullness/form of life/𐤁; the manifestations/𐤂 given/𐤃 and acquired/𐤄; the activity/hands/𐤅 of the house/form/𐤆; note: one of the greatest statements of acknowledging who we are is the statement by the sons of Yaaqov: “We are Twelve, the offspring of One Man” (SMB/Genesis 42:11, 32), which recalls the corresponding statement by Yahushúa, “My Father and I are One”: Mashiyach is the son/manifestation of Adam, the son of God/Elohim/𐤍𐤏𐤋𐤍𐤇𐤁; hence, Mashiyach is the son/manifestation of Elohim; so, also, Mashiyach is the son/manifestation/seed of Avraham/𐤁𐤕𐤁𐤏𐤁𐤇—of Life Principles appearing in a form to exalt the Father: the life of the Father gives life to the son/form/manifestation/*twelve*; note: the Son is not exalted to be equal to the Father, but is always subject to Him in everything; we who acknowledge unity with Mashiyach as the measurement of all parts demonstrate in our lives the value of twelve, and thereby become projected into the eternal continuum of Life; our confession is an acknowledgment that we belong forever with the Father, being components in the Son; after first being accepted, we fulfill the value of twelve in this manner: what we attained and were given/𐤃, we now fulfill/manifest/𐤂 according to our potentials. Value, 12/𐤏𐤕 to manifest the Temple. See **soul** /𐤏𐤕𐤏; **twelve** /𐤏𐤕𐤏𐤕.

Jebusite (Yevusi, יְבוּסִי) 𐤍𐤁𐤅𐤔

to take hold/ל of the manifestation/ג unifying/י a structure/ם unto its actualization/ל; tenth and final state of the promised land; corresponds to the little finger of the left hand, which refers to and mirrors the right hand in its abilities to govern; related to the heart center (SMB/Gen. 15:21); from the root תפג, meaning “to tread underfoot,” signifying the ability to walk over obstacles and to proceed at higher altitudes as we develop/ג a whole/unified/י structure/ם; for as we expand the unity structure, the Yevusi arise and put beneath their feet all contrary to their fulfillment of name/spiritual positioning; note: the Jebusite/Yevusi/ל תפגל א-חג is the active state of putting our enemies underfoot; the state of conquering and reaping—as on the threshing floor, where the grain is trampled for its full extraction; as the original occupants of the city of Jerusalem, the Jebusi convey meditation states, i.e., to extract and proceed without defeat in the heart; ref. to the capital seat in the kingdom within, being the place of the throne—the heart center/chakra; note the letters of Yevusi in progression: the illumination of management/ל formulates/ג the balanced/י structure/ם attained/ל: attainment/ל with full development/ג of the Samek/structure/ם (Samek being the third level of the alefbet, the full illumination of YAH/אל); note: in whatever state we abide, we shall come to sit on the throne—on the left and on the right—with Mashiyach: both sides are given for us to achieve as offspring of Elohim; the traits of Torah’s חג/ג/nations are States of Residence we come into the earth to develop unto full occupation for the exercise of Light; and their displacement by the tribes of Yisrael is the will of heaven being done in earth—the fulfillment of our transformation from the larve/worm state to the seraph state (see *Light Transformer Reading*); the lower sense commonly taught, in which one group of people wars against another, is the result of preoccupation with processes instead of principles; note: when the Yevusi

rule rather than serve unto transformation, the term depicts a government of the inward self in opposition to the expansion of *Yisrael*; the *Yevusi* have a culminative effect according to the functions of the *Amori*/לִמְדָה and *Canaani*/לְנוֹמָר, as the Jebusite concludes the list of nations in SYM/Ex. 33:2; 34:11—even as a meditation state is the culmination either of a saying/*Amori* or of being submissive/*Canaani*; as a result, the blind and the lame are produced as process, rather than principle, becomes the focus (2 Shmuel 5:6-8); the performance level/ל of one’s development/ו nurtures/ו the structure/ל of one’s self/ל; a land of jewels, government, and rulership pertaining to the heart area. Values, 88/ח a soul ascending; 43/ח to extract the communication.

1124

to build, be built (*yaven, yabne, יבן*) יבן

to fabricate, form; to construct, establish; to repair; to extend/ל children/ו; to make manifest/ל the form/ו of potentiality/ו. Value, 62/ב: to structure a house. See **build**/ב.

5045

narrate, tell (*yagad, יגד*) יגד

to declare, recount; an activity/ל of Gad/א/fortune; to release/ל communication/א of insight/א; a scribe/author/spokesman/ל channeling/א perceptions/א; to share/ל a vocalization/א that serves as means of revelation/א. Value, 17/ז: to release words; realization of goals. See **narrate**/ז.

3021-23/5060-61

to smite, plague (*yaga, y’gea, יגע*) יגע

to strike, touch; the hand/ל moving/א upon the center of consciousness/א; also: labor, effort, strain; exertion, weariness, exhaustion; to tire out, wear down; a means of attaining/ל the process/א of understanding/א. Value, 83/ג: to open communications. See **smite/plague**/ג. Compare **smote**/ג; **gore**/ג.

5062-63

smote (*yegaf, יגף*) יגף

hurt, struck, plagued, gored; actions/ל and procedures/א that open/ג; a means to attain/ל the processes/א of expression/ג. Value, 93/ג: transformation of processes. See **gore**/ג. Compare **smite/plague**/ג; יגף.

3027-28

hand (*yod, yad, יד*) יד

arm, foreleg; pointer, handle; a means to transmit/extend/ל insights/א; manager/ל of the gates/א; the initial evidence of the arising of The Name, for by the Hand of YHWH and by the hand of Mashe and Aharon the energies go forth; the foremost evidence of the Mind committed as it speaks and creates, for by the Hand of YHWH the heavens and earth are created; the hand is not shortened that it cannot save for it extends far above the head and beneath the loins, capable of managing as well to restore/reclaim all members of the flock to the uttermost; name of the tenth letter of the *alefbet*; attainment, access, insight; portion, share; to possess/ל the gates/א; also: monument, place; conveys power, strength; to say that not one jot or tittle shall pass away from the Torah is more than just a reference to the stroke of the letter; not one jot indicates that *every unifying act*/yod/א shall be accomplished; not one tittle indicates that *every means to fasten/hold together/extension/thorn/ו* shall be fulfilled. Value, 14/ד: activities of determination. See **Yod**/ד.

1696

to incite (*yadva, ידב*) ידב

to activate/ל insights/א within/ב; usually translated as “(He/YHWH) spoke.” Value, 16/ד: to instigate consideration. See **freewill**/ד.

3036

Jadon; to judge, argue (*yadon, ידון*) ידון

to deduce; to determine a decision; judgment as a process of thought; to criticize harshly; to point out/ל the basis of insights/א held/ו, for purpose of extension/ו. Value, 70/ו: to understand. See **judge/sentence**/ו. Compare **Dan**/ו.

to perceive, discern, understand; to grasp, comprehend; to be aware of; to specify; to have sexual intercourse with; to acquire/ז via gates/Δ of understanding/○; to activate/ז inquiry/Δ unto revelation/comprehension/○; to attain/ז insights/Δ unto understanding/○; to know one's wife via access/ז to the door/vagina opening/Δ unto redemption/○; notes: (1) to initiate/ז inquiry/Δ for the purpose of understanding/○: some ask dead-end questions, such as “what do you think about this,” vs. “what do you know and understand”; “do you think he is right,” verses “what does he mean”; “what are we going to do,” vs. “what are we becoming”; these are examples of initiating inquiry that may lead you down a dead-end street or that may lead you through gates of open pasture fields; (2) to receive/ז through gates/Δ of understanding/○, or to engage the gates of understanding—especially through the third eye, the heart, the ears, and sexuality; the later sense, which is commonly read “to know another,” should be approached with thanksgiving and with wonderment of the holy within; for as Rav Shaul comments concerning whoever is joined with another—with the state of that person—they become one; and if the person is a harlot (one without a sense of belonging), then you likewise enter into that state of mind, your consciousness being affected accordingly; if the person is devoted to Unity, then you enter into that state and likewise receive and give according to that state of mind; the copulative act creates a full circle of chakra openings through which all aspects within the parties may pass from one to the other in full exchange; e.g., whether the partner is cloudy or clear, your light stream is affected accordingly; (3) to receive/ז through paths/Δ unto comprehension/mediation/perception/vision/○ via concentration on the nature and names of light within you: according to your studies and meditations, so does your consciousness increase; it is by the study of Torah Light that the words are unfolded, and via the unfoldment process they are released to grow within you like sprouting seed; it is one thing to read the sacred texts and quite another to know/discern/○Δז the concepts within the text, whereby the Light Principles are brought forth from within you; the purpose of your study is not to prove or disprove any particular theory, but rather to become actively conscious of all that is within you by the Word of HaShem. Value, 84/Δז: to open gates.

initiation/ז of radiance/א; the emanation/ז of life/א; basis of HaShem/The Name (אזאז), emphasizing the masculine attributes; the Hand/Giver/ז of Life/א; the Activity/ז of Light/Life/א; the essence of existence: ever-enduring, always in being, facilitating and supporting all life; management of light/life/א; corresponds to the period of the full moon. Value, 15/אז: hand that holds the winnowing fan; power of emanation. See YHWH/אזאז; Wah/אז.

praise (value determination); a formulation of HaShem: the door/Δ in The Name/אזאז; the ascendant pyramid/Δ arising from the Foundational Plane/אזאז, thus Yahúdah is called the Sanctuary/for the Sacntification of HaShem [Tehillah/Psalm 114:2], whereas Yisrael is known as the Dominion/Kingdom. Yahúdah is the Cornerstone from which the House arises; Yisrael is the expanding network in which all traits of HaShem are revealed; from the root אΔז, meaning “to shoot, throw, to hurl, fling,” depicting the use of the hand/Δז to shoot a bow or throw a stone or to bring forth living stones from one's gate/vaginal opening/Δ; one of twelve branches/tribes of life to administer all energies; light energy occupying the seat/lands of internal government,

ie., the kidneys (reins), spleen (blood-cell production), liver (the laver of the mishkan) functions for sanctifying/cleansing; the energy of **governing via value determinations** from the root אדל, meaning also “to praise, acknowledge, admit, confess,” through hands/acts/ל of Light/א to administer/י the gates/א of light/א for we declare our values through our ; a king of the inward tribes who appropriates all resources to build and maintain the kingdom; anchored with or mirroring Ephrayim in the encampments, the reflections of Yahudah take seat in Ephrayim whereby the kingly role of the tribes is shared; on Passover the moon is hid in the sun conveying the presence of understanding hid within Wisdom or the presence of the Shin/Ayin configuration/ו dwelling within the House of Yahúdah which gives arise to deliverance; this is the only time in the year when the Shin/Ayin configuration is in the House of Yahúdah. Formula: (15) א + א + י = א + ל (15), signifying HaShem is perfectly balanced through an intercourse/exchange through pathways/gates, for as one places the Dalet in HaShem, the Name is a balance equation. Value, 30/ל: guidance. See **soul**/וּפּוּל, **Ephraim**/אֶפְרַיִם.

3068

[misrendered as **GOD, THE LORD, Jehovah**] **YHWH (Yahúwah, יהוה) אֵלֶּיךָ**

HaShem: The Name of El/God/Divine Order; the Giver of Life/אֵל and Sustainer of Life/אֵל; Emanator and Maintainer of Life; to give without measure/limit; the Blessed One of mercy and justice having eternal ongoing life; The Name revealed at the beginning of covenant; the state of perpetual Unity: Living Principles—the source and the disseminator of Light/Life (*masc.*) coupled with the bearer and magnifier of Light (*fem.*); the measure/ל of Light/א attending both justice/י and mercy/י; the source/giver/ל of Light/א and the receptor/evaluator/י of Light/א: *HaShem* is the pattern of the *mishkan* that displays the values of 10, 5, 6, 5: ie., the two sets of five curtains illustrate the first five/א in HaShem, signifying “without number,” and the final five/א, signifying “without ending” (2 Chr. 2:1; Ps. 90:1); The Name of Perfect Unity, expressing the marriage of male/giver and female/receiver, united as one: according to the nature of The Name does a man take a wife, the two becoming one flesh/form; note: the multiple wives in Tanach refer to progressive stages of unfoldments to develop and bear forth the fruit/offspring of the Ruach/Spirit; the Law/Torah and The Name to which it bears witness are spiritual: not to be followed slavishly by the letter, lest one become subject to the forms of the Law and not liberated to walk in the freedom of the Spirit; among those suggesting etymologies, some assert the compound nature of the Name, Yahúwah (S. Mowinckel & J. Montgomery, *The New 20th Century Encyclopedia of Religious Knowledge*, 2nd ed.); the form Yahu/יָהוּ appears in the Egyptian papyri, 5th century, BCE, and is also used in numerous names, such as YirmeYahu/יִרְמְיָהוּ, Eliyahu/אֵלִיָּהוּ, Yahutsadak/יְהוּצַדָּק. Value, 26/יָ: the branching/cycles of Unity; the twenty-six formulations of Shem/Name (SMB/Gen. 10: 22-31). Equation activity: א + א + י = א - א + ל, the light draws out of itself -א and thereby creates a house of light +א (the basis of creating woman out of man). Equation balance: א + א + י = א + ל, the light union is balanced via exchange/intercourse; The Name of Totality/22: ל/granting יא/11 + א/11 = 22/א: as one brings forth The Name from the Seat of one’s foundation/the loins unto the Mind/Priest Seat, the *Taw*/א is formed over one’s being. See **HaShem**/שֵׁם, **Yah**/יָה; **Wah**/וָה; Judah/יְהוּדָה.

3087

Josedech, Jehozadek (Yahutsadak, יהוצדק) אֵלֶּיךָ

Yahu/יָהוּ is righteous/aligning/charity/אֵלֶּיךָ; The Giving/ל of Light/א (Yah/יָה) upholds/sustains/י the pursuits/freedom/ל of insights/discoveries/א via dominion/א; the exercise/ל of Light/א makes transformation/ל of insights/א paramount/א. Value, 215/אֵלֶּיךָ: the Mind of Yah.

Yah/אז maintains/upholds/unites/י by wisdom/ו and understanding/ו; *ref.* to the chief cornerstone in the inner man, which supports/sustains/stabilizes the tent/tabernacle/body/Moshe/אשכנז, given to unfold/reveal man: the activity of Light unto reclamation; the agency/right hand/ל of Light/א to unify all things/י via wisdom/ו and understanding/ו; the management activity/ל of Light/א to maintain/hold together/unite all parts/י in the strength/ו of universal consciousness/ו; the name of Shem/שם (offspring of Noach/נח) that leads each branch into the Verified Word State of Being (Promised Land), and therefore incorporating The Name above all names: YHWH (יחזקאל) delivers/saves/reclaims/ו; the emanation/ל of light/ל governing/י via the *Shin-Ayin* configuration/ו; the Inscriptions of Light/אז administering/י wisdom and understanding/ו; the name of attainment in which man walks according to the Inscriptions of Light, stabilized with the adorning crowns of Wisdom and Understanding; means of creating: expressly, the vessels of Bet HaShem, including the 16/י aspects of each man set forth in SYM/Ex. 25:35; *note:* *Yahushúa* comprises the three basic actions/attributes/ל of light/א: (1) unity/י, in that light clothes/joins and maintains all things in the mantle of visibility; (2) wisdom/ו, in that light blazes/warms/makes wise and distinguishes/delineates each salient/unique form; and (3) understanding/elucidation/ו, in that light conveys its revelations to our senses; as *Yahushúa ben Nun*: agent of inheritance committed to Torah fulfillment, his lineage from Ephrayim/יזכר signifying involvement in creative works that unite the houses in man, that the spiritual faculties (masculine) may enter into the body/land (feminine); the completion of the rulership of Yoseph; *Yahushúa* gives light/ל, unifying/י according to wisdom/ו and understanding/ו, without cessation; *note:* to pray in the name of Joshua/Yahushúa is to evaluate/discern/ask according to the highest name, or in the name above every name that is spoken: it is to ask according to your total unfoldment to function in the authority/right of that unfoldment; it is to pray according to the activities/ל of light/א, redemption, unity/י, wisdom/ו, and inward illumination/ו. Values, 391/41: wisdom transforming concepts of unity; 58/4: the purpose of covenant. See **Oshea/ Hoshea/OWYאז; twelve/יז; salvation/אז** **OSYWZ, OWZ, אז** **OSYWX.**

the compound nature of illumination; to convey the activity of multiplying illumination; the activity/ל of light/א to bring forth/ל revelation/א. Value, 30/ל: ordering.

the fiftieth year—the completed cycle of our potential; the counting/measuring/ל of vessels/י as displayed/manifested/י with mastery/ל; to attain/ל equilibrium/י of form/י and function/ל. Value, 48/4: fullness of labors/services.

HaShem's/יז substance/אז; empowerment/ל of the bonds/י of productivity/י and conscious/י perception/א; wife of Amram/יז/א/א/exalted people and mother/maternal facilitator to Moshe/אשכנז/spirit, Aharon/יז/א/א/enlightened mind, and Miryam/יז/א/א/elevation. Values, 42/י: anointing unto development; 33/ל: the role of conveyance. See **substance/אז**.

the activity/implementation/ל of all contained/י in the waters/soul members/י unto fullness—even as light rays excite movement without and, by the synaptic function and nerve impulses, cause and control the activity of all within for administration; an activity period/ל to unify/י and

fulfill/י; the time/light period from sun rising to sun setting: twelve hours comprise one day, which interval represents the twelve tribes/light energies and their services of Light rendered upon the foundation of the daily offering; note: the morning *olah* offering unifies all houses to proceed in harmony with the ordering of daily illumination; the foundation for a *yom tov*—a good day—is the *olah* of the morning; hands/ל joined/י for fulfillment/י; the decreed act of Light to unify and balance the soul members via the administration of spirit. Values, 56/יג: display of unification; 29/טז: conscious development—formula requires a process/י3 to activate a day: (3) + 13 = 6 + 10; each day is a balanced fulfillment in the formula 4 + 0 = 10 - 6. See **in the day**/יגלג; **west/sea**/יגל.

3120-3121

Javan (Yavan, Yawan, יון) יגל

root of productiveness; rich soil; a formulated opening of Yapheth/יגל/expansion corresponding to the opening of the heart; couples with Madai/לג/abundant/plentiful release to unfold the interpretations of Madai and with Tubal/לג/infinitesimal diversity, who carries forth the understanding of Yavan to be absorbed into the soul fields; *Yavan* corresponds to providing an electric charge to a molecule resting in a neutral configuration; to give forth/be an instrument/ל of peace and unity/י unto man's full extension/י; same as the English word *ion*, connoting “to go, let go, release,” and signifying that the opening of the heart is continually letting go and oozing out the stream of understanding/blood; also: to spill over; to effervesce—to emit the small bubbles of gas that come out of a liquid; mud, mire, mirey clay, muck, sediment; root for dove/pigeon/יגל, conveying the *Waw*/י as central theme of the name; note: the various meanings convey the opening of the heart, which spills over in words and effervesces with joy, like a cup that overflows: speaking with understanding causes the heart to overflow; the four sons/formulated openings of *Yavan*, which open subsequent to those of *Gomer*/יגל/deduction, are the openings of the inner pyramid and provide the base for the total expansion of the mind. Value, 66/יג: to support unity. See **Jonah**/יגל; **Meshach**/יגל; **Tiras**/יגל.

3123-24

Jonah (Yonah, יונה) יגל

dove, pigeon, messenger bird; also: Greece; to Hellenize; to manifest/ל and to administer/י displays/י of enlightenment/י. Value, 71/יג: to understand concepts/principles. See **Javan**/יגל.

3130

Joseph; increase (Yoseph, יוסף) יגל

agent to achieve/ל unity/י and structured stability/י among all expressions/י. Value, 156/יג: consecrated to the purpose of unity. See **Yoseph**/יגל.

3176

to violate; to hope, redeem (y'chal, יחל) יחל

to debase, profane, make common; to redeem unto commonality from a previous condition, and therefore to commence anew, start over; to restore, renew; performing/ל assignments/י according to our roles/ל—some, to honor: thus, the high/redemptive nature of the word is preferred, the negative sense pertaining to the lower vibrations of the word; to refashion, renew; also: to hollow out, pierce; to play on a pipe/flute (to sound out the chakras/openings/new understandings); a cavity, vacuum; to neutralize (SMB/Gen. 9:20); note: in the sense of “to hope,” *y'chal* expresses “anticipation,” which corresponds to the values mentioned above; to expect, to be patient, have confidence, trust—to be assured by knowing the inner values of life: hope is the mutuality of all aspects of life in one United Order; thus, *y'chal* is root of the name *Jahleel*/יחל, meaning “the expectant of El/יחל.” Value, 48/יח: the cleansing nature of love enacted. See **Yachelel**/יחל; **profane**/יחל.

3177 **Jahleel** (*Y'chalel, Yachelel*, יחלל) ל4לחז

to be expectant of El: to be awaiting the redemption/לחז of El/God/ל4; to manifest/ז perspective/outlook/ח that invokes/ל expansive/4 change/ל. Value, 79/80: discernment of refuge.

3095 **diamond** (*yach-lome*, יחלם) מלחז

a precious stone for the breastplate according to the Name of Gad; the stone for communications of the Words of Light assembled; to uphold/ז the ascension/perspective/ח of instructive and ordering/ל messages/מ. Value, 43/מ: refracting communications.

2583 **to encamp** (*yachan*, יחן) מלחז

to dwell as the Son of Man: to perform/ז the labors/services/ח of our potentiality/מ. Value, 68/מ: to support covenant. See **encamp**/ממ.

5193-95 **plant, implant** (*yato*, יטע) 00ז

he plants; the hand/ז that plants/00(מ); to make/ז a nest/8 for the egg/0. Value, 89/87: container of truth. See **plant**/00מ.

3196 **wine** (*yayin*, יין) מלז

the ultimate form of fruit; to manifest/ז attainment/ז of potentiality/מ; the essence of fruit in a state of natural preservation; note: the double Yod/ז expresses the complete works of understanding—through joining with others in the exercise/workings/fulfillment/ז of our assignments/ז of light, we achieve our potentiality/מ. Value, 70/0: full depth of understanding in the well of perception—*Ayin*/מל0, of which wine is a symbol. See **wine**/W4מלX.

3199 **Jachin** (*yachin*, יכין) מלזמ

he/ז will establish/ממ; to manage/ז productivity/מ through activating/ז potential/movement/מ; an activity of branching/achieving stability; the right pillar of the Temple corresponding to the right leg (I Kings 7:21); as son of Shimeon/ממממ, a work/formulation of hearing; the means to construct a foundation, or stone, via implementation of hearing; the third level of hearing, following Yemuel/ל4ממז and Yamin/מלמז. Values, 90/ח: transformation; 45/ממ: the fullness of life.

3201-02 **able; overcome** (*yakowl*, יכול) לממז; (*yawkol*, יוכל) לממז; (*yakol*, יכל) למז

to be capable; competence; faculty, capacity, power, possibility; to achieve/ז productivity/מ through one's walk/proceedings/ל; ability/ז bonded with/מ productive/מ directives/ל; to attain/ז fruitfulness/מ that administers/מ change/ל. Values, 60/מ: to be steadfast; 66/ממ: steadfast equilibrium.

3205-06 *masc.* **child; to bear, beget** (*yalad*, ילד) מלז

to bring forth, gather; to reproduce; offspring; a son, boy, youth, young man; to bring forth/ז an order/ל from the womb/Δ; to activate/ז the arm of power/scepter/ל of the inner pyramid/Δ; to activate/ז the Orders of Light/ל by means of the Door/Δ; an emergent structure of insight; passing/ז the staff/ל through the gates/Δ; to be positioned to attain/ז instructions/ל and advancements/Δ. Value, 44/Δמ: fullness of the womb. See **child/daughter**/ממלז. See **Ludim**/מלמלז.

3207 *fem.* **child, daughter** (*yalada*, ילדה) ממלז

to bring forth, gather; to reproduce; a young girl; to bring forth/ז movements/ל with insights/Δ of life/מ; to activate/ז the arm of power/scepter/ל of the inner pyramid/Δ unto continuance/מ; an emergent structure with perceptin of life's continuation; passing the staff through the gates for continuation; position to attain/ז instructions/ל and advancements/Δ for continuance/מ. Value, 49/8מ: the fullness of interchange. See **bear/beget**/מלז.

3212 **to walk (y'lak, ילך)** צלך
 “he walks”; to proceed; to lead forth, carry forth; he/ל moves/ל the sole/ש; to impart/ל direc-
 tion/guidance/ל concerning cycles/extensions/ש. Value, 60/פ: stages of a journey. See **walk/צלך**.

3220-22 **west; sea (yaam, ים)** ימל
 lake, broad river, laver, basin; loins, sexuality of man, place of transfers; a reception/ל of the
 flow/ש (from the East/אמאפ); also: roaring, tumultuous, warm; the exercise/ל of a flow/ש; a gath-
 ering/ל of waters/ש: the “seas” in each man are distinct bodies of water gathered together for
 soul and body functions; as *West*: time/place of the end, where all gathers to rest and to enter a
 new habitation; depicts the study of all contained in the bodies of water energy; that which con-
 tains, gives and receives life; note: the warming Fire/מל within the earth causes it to arise from
 beneath the waters; “no more seas,” indicates that the fires/spirits have risen out of the waters,
 transforming them into vapor in harmony with Wisdom. Value, 50/ש: potentiality/the Son of Man. See
day/ימל.

3220-22; 4164-65 **sea of casting/molding (yaam-mutsak, ים-מוצק)** מוצק
 tumultuous/מל distress/מל; sea/מל of metal/hardness/solids/tubing/piping/מל; ref. to the
 laver in the temple/tent of meeting; the rim of lilies suggests the rim to be hexagonal (in accor-
 dance with the six petals of the lily), making the circumference exactly three times the diame-
 ter (2 Chron. 4:1-5); place of gathering/ל of waters/ש for the drawing out/ש of all contained/ש unto
 transference/ל to the dome of holiness/פ. Value, 286/מל: knowledge expressing unity. See **day/ימל**.

3220-22; 4417 **Salt Sea (Yom Malach, ים-מלח)** מלח
 acquired/ל waters/ש extracting/ש to defend/ל what ascends/מ; corresponds to the bladder. Values,
 128/מל: domain of extended effort; 56/ש: desire to balance.

3220-22; 5489 **Red Sea, Sea of Reeds (Yom Suf, ים-סוף)** סוף
 warm/מל conclusion/מל; depicts the stomach, where all ingested perishes/breaks down for
 assimilation; manifested power/ל flowing/ש in support of/פ unity/ש of soul/ל; the blessings/ל in
 the seas of the body/ש supporting/פ unity/ש of expressions/ל; entrance into the womb of mother
 (SYM 2:5); also depicts entering into the waters of our body which serves as our mother also, fol-
 lowing we enter in the waters of the Yordan/Jordan (SYM 13:18) Value, 196/מל: domain resulting in
 unity. See **reeds/Suph/מל**; **day/ימל**.

3220-22; 6160-61 **Sea of Arabah (Yom A'ravah, ים-ערבה)** ארבה
 surety, guarantee, pledge, bond, token; to bargain, exchange; to become obscure—lost in the in-
 terchange; a gathering of messages/waters/מל for perceptions/ל of increase/אמל; depicts a gath-
 ering of fluids/peoples under the slopes of Pisgah/אמל; stones of agreement: represents the tes-
 ticles—a function of pleasantness; a formulation of seminal fluids beneath the Sea of Reeds,
 against the slopes of Pisgah/*the cleft*; the blessing/ל of waters/ש upon the egg/ל instigates/ל the
 development/ל of life/א. Value, 327/מל: wisdom extending goals. See **surety/אמל**; **Arabah/ארבה**. Compare
day/ימל.

3225-26 **Jamin, Yamin (yameen, y'meen, ימין)** ימין
 a right hand, the right side; the south: and thus, the teaching, “a formulation/son of hearing/
 Shimeon/ימין is for Yamin/*Doing*”—for administering and performing and, thus, for full illu-
 mination (CHP/Num. 26:17); to administer/ל the living/vibrant/ש activities/ל of potential/ש; to
 make manifest/ל the fullness/ש of the activities/ל of the Son of Man/ש. Value, 110/ל: sanctified ac-
 tivities.

3245-46

to establish (yasad, יסד) יסד

to set up, appoint, arrange; to found, base, organize; to establish/ל a deliberation/א; the action/ל to structure/פ insights/א; also: the results/ל of a sitting, counsel, secret deliberation/א; a science. Value, 74/א: to comprehend insights.

3252

Iscah (Yisskah, יסכה) יסכ

observant, watchful; to monitor; from the root יסכ, meaning “to anoint, measure”; related to the word יסכ/booth, as the *sukkah*/tabernacle is both the measurement of our being and also the means to observe our attributes of being; to provide/ל the structure/פ of our productivity/פ in light/א; sister to Lot/ל/ע/ל/concealment. Value, 95/א: direction in life.

3254-55/3130

Joseph; add, increase (Yosef, יוסף) יוספ; (Yosef, יסף) יסף

to multiply, expand via union; energy of the penis/clitoris; means of reproduction, fruitfulness, increase; agent providing redemption for the soul and uniting all parts into a structure of soul; means of activating/ל the fruitfulness/פ of life's arrangement/פ; the inscriptions/ל holding/פ the structure/פ of all faces/expressions/פ; also: to puff up, as with leaven: hence, to add to what YHWH/אפא says; to repeat, continue, supplement; Yoseph/Increase begets Ephraim/פאפא/ growth/fruitfulness and Manasseh/אפאפא/transference/new placement/promotion ; note: the sexual parts are located at the end of the body branches to create new beginnings; taking the bones of Yoseph out of Egypt at Passover corresponds to carrying forward the structure of life, which not only brings us into boundaries/Egypt but also empowers us to attain the promised-land states via Yoseph's offspring, *Joshua Ben Nun*. Values, 150/פ: holy potential; 156/פפ: domain displaying unity. See **Yosef/יוסף**.

3270

Jaazer, Jazer (Yazeer, יעזר) יעז; (Yazar, יעזר) יעז

to be helpful; to act/ל with understanding/א that penetrates/ל intellect/א; an assistance, aid; to succor; to make manifest/ל comprehension/א of a goal/ל for the activities/ל of intellect/א; also: enclosure—an area providing succor; a city/dwelling place assigned to Gad/א/energy of assimilation and appointed for Merari/ל/א/א/skeletal framework. Values, 287/אפ: mastery of expressed goals; 297/אפ: mastery of transforming words.

3290

Jacob (Yaaqov, יעקב) יעק

supplanter: to grasp/ל the heel/אפ; *lit*: the hand/ל that follows through/אפ; to receive/ל a reward/אפ; depicts the spiritual mind of Yisrael/ל/אפ, as it wrestles for mastery of Esau/אפ/ mirroring of mind to unite with the outer form of man (compare Jude 9): to supplant the flesh and overthrow waywardness; as the twin of Esau, Yaaqov supplants, being the underlying principle of the mirroring twin, Esau; Yaaqov is the nature of mind to manifest itself; Esau is the mirroring of mind whereby the mind bonds with the offspring of Cham for manifestation; the mirroring of Yaaqov through Esau is the basis for the two tablets/sides of mind, the mind mirroring itself is the means of Ruach/Spirit to enter into manifestation as MaSheh/Moses enters into Bet Pharoah whereby the two become one; the mind splits—mirrors itself for expansions into Names/heavenly realms and into transformation modes/earthly realms; the nature of Name projects itself through unions with the order of manifestation: Avraham establishes bonds with Chet and unites with Hagar of the House of Pharoah to bring the Concepts of Name into a foundation for transformation/unfoldment; Yitschak/Issac establishes the understandings/wells of Avraham and is acknowledge by the offspring of Mitzraim/Egypt—the Philistim, to rightfully dwell in the land; Esau—the mirror of Yaaqov unites also with the offspring of Chet, the Chitti, and Egypt—the daughter of Yismael, to bring the House of Yisrael into the lands for revelation and full extension; YHWH will not reject the offspring of Yaaqov but will tend the

young on behalf of the founding Fathers; Yaaqov is mind achieving/ל the eternal and conscious/○ abode/פ of unity/a house/ג; one who acquires/ל understanding/○ of the holy kingdom/פ in all manifestations/ג; the giving/ל of understanding/○ to abide/dwell/פ in unified forms/ג; to supplant a separate consciousness of (latent) body form. *Mastery over and making peace with the latent forms/גפ○ל* begets Yisrael/לללל/ל the active manifestation of the twelve light energies of soul. Value, 182/גגפ: the crown of soul and body. See **soul**/ללל.

3293 **forest (yáar, יער)** אולל

a woods; forested; the gift/ל of understanding/○ in the mind/ל; also: honeycomb; to attain/ל understanding/○ unto knowledge/ל. Values, 280/לל: a mind that has been opened; 46/לל: absorption of manifested power.

6213 **he works (yaaseh, יעש)** וולל

to make, fashion; to manifest/ל an understanding/○ in wisdom/ל. Value, 380/לל: wisdom expressed. See **make**/ללל.

3302-03 **beautiful (yepheh, יפה)** אללל

pretty, fair, nice, lovely, wholesome, worthy, good; to adorn, embellish, improve; to praise; to cause to flourish; to activate/ל the full expression/ל in light/ל; also: to authorize, empower, delegate; to appoint; note: a woman/ללל is *yepheh*/beautiful (SMB/Gen. 12:11) because she is one who receives, and in receiving, she warms by her fire/לל, thereby empowering and adorning all she holds, knowing she is deemed worthy to be the vessel of receptivity. Value, 95/לל: transforming power of light.

3315 **Japheth (Yapeth, יפת)** אללל

to enlarge, expand; to make wholesome; expansion; a renewed soul; to activate/ל manifesta-tions/expressions/ל of totality/ל; to manifest/ל the expressions/utterances/fruit/ל of regenera-tion/ל; from *patha*/ללל, meaning “to open”; ref. to the openings/chakras of man, according to which the body is formed/shaped; note: each opening from Madai/ללל to Tiras/ללל is subject to the opening of Gomer/ללל: as the openings are fully extended (completed), the body also will be complete and filled with the glory of YHWH/לללל; the activity/ל of the openings/ל achieves multiple compositions/ל. Formula: $X = (ל \times ל) \div ג$ /consciousness. Value, 490/לל: sign of righteousness. See **open**/ללל.

3318-19 **come out, going out (yetsa, y'tsa, יצא)** אללל

emerging, departing; to appear, arise; to activate/ל the emergence/transformation/ל of light prin-ciples/ל; to acquire/ל transforming/ל concepts/ל; to empty, finish; to bring forth/ל righteous/ל seed/ל—as in Sefer Yetziat Mitzraim/Exodus: the writings of light energies appear in and rise out of Egypt, understood as the defined elemental forms; activity/ל to transform/ל our seed/ל—to allow sperm/ל to go out as metamorphosis process; to transform our concepts, ideas (it is for this reason we went out of Mitzraim). Value, 101/לל: sanctified expansion. See **go/come**/לל, ללל.

3320-21 **station, stabilize (yetsav, y'tsav, יצב)** אללל

to reinforce; to stand forth; to take a stand; to be firm; actions/ל that defend/ל the house/ל. Value, 102/לל: to sanctify form/body/consciousness.

3327 **Isaac (Yitzchaq, יצחק)** פללללל

laughter; the expression of release, delight—the joy of wonderment that follows circumcision of Avraham/ללללל and Yishmael/ללללל; the delight in beholding Torah and the world with unveiled eyes; characteristic distinguishing a man of faith; the result/ל of joy/ל through mis-sion/ל and devotion/ל; being loved; happiness; attainment of rest/ל arising out of the transfor-mation/ל of statute/principle/law/לל, even as joy flows as meditation breaks open in spiritual

release, transforming the code of the black text unto the white text revelation; the joy that occurs via transforming from one state unto another; **the offering of Yitzchaq** is to teach us that YHWH desires a living sacrifice; though YHWH tells Avraham to sacrifice his son, YHWH explains to us during the making of the sacrifice how to offer our son/*potential constructs*, that is, through a lamb—Wisdom. Our son and the lamb are formulations within us that we are called to bring forth as living emanations from our Name appointed unto the Unified Name. Via doing the commandments YHWH expands our understanding, as it is written: Blessed is the doer, not the hearer, of the Torah. YHWH gives us explanations and teachings that we would not otherwise receive as we obey and do His Words. *Laughter* begets Yaaqov/יִצְחָק/*supplantation of fleshly dominance by attaining an understanding/consciousness of the holy within the world*. Value, 208/ח4: knowledge of assignment/service. See **soul**/נֶפֶשׁ.

3334-38 **Jezer; agent to create, manufacture, fashion mind (yatsar, yetser, יָצַר)** יֵצֶר
to narrow, mold into shape; to determinate: thus: instinct, inclination, impulse, drive, nature, being; also: a thing created, fashioned; activities/ל in pursuit/ר of mastery/4; a means of achieving/ל the transformations/ר of knowledge/4. Value, 300/ו: wisdom.

3444-45 **to burn, kindle (yaqad, yeqad, יָקַד)** אֶקֶד
to ignite; to glow, blaze; the gift/ל of holy/פ insight/Δ; result of being numbered/visited (SYM/Ex. 4:31); burning, as upon a hearth; note: the children of Yisrael are kindled with the fire of wisdom; to impart/ל the holy/פ in the gates/Δ. Values, 114/Δ7פ: smoke (holy thoughts) emanates through the gates; 33/Δ4: the role of perception.

3947-48 **he took (ya'kach, y'qach, יָחַק)** חָקַח
to take, appropriate, claim; to grasp/ל the domain/פ of labors/services/ח. Value, 118/ח7פ: crown of blessing for work. See **take**/חָצַל.

3355 **Joktan (yoqtan, יֻקְטָן)** יֻקְטָן
from the root *qatan*/יָקַט, meaning “to be small”; reduced, little; the younger; the microcosm; private: all concepts conveying the sense of humility; to administer/ל the individual parts/פ in relation to/⊗ the formulation of the whole/γ; note: Yoqtan manages the humility position and oversees the micro aspects of our Name; יָקַט bears or brings forth half of all attributes that comprise the foundational Name; there are 26 founding attributes, and Yoqtan bears 13; to manage/ל the kingdom's/פ counsel/unity of minds/⊗ to flourish/γ; he/ל abides/dwells in/פ the community/⊗ for full extension/γ. See **small**/יָקַט.

3364 **wakeful (y'qats, יָקַץ)** יָקַץ
to awaken; to arouse, wake up; to accomplish/ל a holy/purifying/פ change/transformation/ר; activities/ל of the dominion/פ of righteousness/ר. Value, 200/4: state of knowing.

3372-73/3384 **fear; regard, honor (yee-ra, yara, יָרָא)** יָרָא
reverence; to apprehend, understand, grasp; to acquire/ל primary/4 concepts/4; to stand in awe, revere; to dread, be afraid; to manifest/ל knowledge/4 of principles/4; via giving honor, one expands; the giving/ל of knowledge/4 facilitates conception/4; note: fear/reverence of אֵלֹהִים is the beginning of wisdom; the giving/ל of respect/4 yields strength/4. Value, 211/474: foremost attitude in acquiring/performing *Aleph*/4 concepts; mastery that brings expansion. See **regard**/רָאָה.

3381-82 **Jared (yared, yarad, יָרַד)** יָרַד
to go down; distribution, descent; to decrease, diminish, reduce: *e.g.*, “to take down the veil” is

to decrease/diminish the position of the flesh with regards to the operations of soul (CHP/Num. 4:5); activity/ל of the mind/א to examine/א; also: humility; to give forth/ל knowledge and insight/א derived from praise/א; note: Moshe went down/אֵל into Egypt/Mitzraim to assist man to break loose from bondage; to lead man to sacrifice/examine his life. *Humility* begets Chanoch/חֲנוּךְ/*grace*. Value, 214/אָל: knowing yields insights. See **Yaaqov**/יַעֲקֹב; **Yordan**/יַרְדֵּן.

3383 **Jordan (Yordan, ירדן) יֵלֵאֵל**

transcending the physical: the purpose/extent/י of the descent/אֵל; attainment/ל of knowledge/א leading to the door/א of potentiality/י; a land/State of Gad, the waters of immersion to enter into the Ten States of Word Verification, territory for King Cheshbon, *an area of the throat* to the sea of Chinnereth (the heart) *for Word assembly* into which we are baptized to formulate new lands for the embodiment of the Names of Yisrael [Yahushúa/Joshua 13:27], whatever waters we are baptized into corresponds to the lands in which we come to reside; the giving/receptivity/ל of knowledge/א insightful/א to our potential/perfection/completion/י; note: to cross the Yordan is to fulfill the purpose of our descent into physical forms: we go across/אָס as Hebrews/לֵאָס to inherit the immortal land state, in which all is one and one is all; the attainment/ל of knowledge/א opens the door/א to one's potential/י; Yordan facilitates the coming into the land, illustrated as the priest and ark open the waters of Yordan for the people to pass over. Value, 264/אָפֶ: knowing the structure of values. See **Yaaqov**/יַעֲקֹב; **Jared**/יָרֵד.

3423 **to occupy (yerush, ירוש) וְיֵאֵל**

attainment/ל of knowledge/א contained/י in the spirit/ו. Values, 516/יָלֶפֶס: to measure a domain of activity in equilibrium; 57/סֵל:determined to complete. See **occupy**/וְיֵאֵל.

3389-90 **Jerusalem (Yerushalem, ירושלם) וְיֵאֵל וְיֵאֵל (Yahrushaliem, ירושלים) וְיֵאֵל וְיֵאֵל**

compound of two words: יֵאֵל, meaning “to flow, to instruct,” and וְיֵאֵל, meaning “to make complete”; city representing the heart of man; a center situated in the heart energy field; a heart for peace, completion; to instruct unto completion; the flowing of words that make for peace; the mother/watering/nurturing center from which we are born again, upon having come to the completion of all things in Mashiyach; to acquire/ל a mind/א that administers/י wisdom/ו through roles/ל that fulfill/ל life's embodiments/י; center of giving/ל knowledge/א containing/י wisdom/ו and instruction/ל of the spirit/ו; center of redemption unto salvation/וְיֵאֵל via the granting of knowledge, whereby one receives instruction unto life; possessor/וְיֵאֵל of sheafs/concepts/יָל(א); center for Yahudah/*purification and restoration*, Benyamin/*new works and renewal of life*, Ephrayim/*unification and rulership*, and Manasseh/*producing concepts into life* (DHY/I Chronicles 9:3); center out of which comes all words, speech—as a doe let loose: thus, the center of the heart (Naphtali); note: from Yahrushaleim (the heart) shall go forth the word of Yahúwah and from Tsion/Zion (the mind of man—the location of the tablets) shall go forth the Law. Value, 586/יָפֶס: measurement of holy expressions of unity. See **Zion**/יְצִי.

3405 **Jericho (Yircho, ירחו) יֵאֵל וְיֵאֵל**

his/ל moon/יֵאֵל; to establish/ל release of knowledge regarding the workings of light/יֵאֵל; city/center of lunation, causing tides to rise and fall within us daily: lunar signs affect the activities within our energy centers to establish the work of light in six/י days; allocations/י of the moon/יֵאֵל; the moon's vessel/י; light allocations of the month to be implemented and confirmed with understanding/trumpets, *ie.*, the blowing of the shofar by the priest; center of reflect-

ed light; an initial state/realm to acquire/possess of the lands of promise; to activate/ל the mind/4 (via reflections) with works/assignments/ח of unity/י; an allotment of light/ל to govern/4 the associated forms/ח of unity/י; the ability to perform/ל knowledge/4 in the bonds/covenant/ח of unity/י; “place of fragrance” pertaining to Benyamin/בנימין; note: *Yircho* also appears in the forms ירחלל, ירחל, and ירחלל. Value, 224/Δ94: knowing the branchings of values. Compare **Nachor/smell**/נחור; **spirit**/רוח.

3407; 3408 *pl. Jerioth (yeriyot, יריעה) XOL 4ל; curtain (yeriah, יריעה) XOL 4ל*
wall hanging; tent, sheet of canvas; sheet of parchment, writing sheet; to make manifest/ל knowledge/4 that appropriates/ל the understandings/ו of Light/א, or of totality/א. Values, 295/א14: mind transformed by light; 690/ר4X: renewal of mind through transformations. See **curtains**/X947.

3409 **menorah base; thigh, hip (yাকে, ירך) 94ל**
loin, femur, flank, leg; the side; rear, hind part; stern, afterpart; depth; inner side, soft part; the gift/ל of knowing/administrating/4 the tribes/branches/9; *ref.* to the place of origin and to the depth of the bodily branches, as all branches stem from the loins; blessing/ל of mind/4 to branch forth/9. Value, 230/ל4: performance of knowing facilitates branching/expansion/fruitfulness (Isa. 8:1).

7521 **to wish (yirtsah, ירצה) א14ל**
active/ל desire/א14; to want; to be pleased; to be accepted; to manifest/ל a mind/4 transformed/ר by light/א. Value, 305/אW: assimilation of light. See **wish/will**/א14.

3417-19 **to become green (yাকে, ירק) 94ל**
vibrant, healthy, flourishing; prosperity, success; depicts an ever-abundance, eternal life, as does the evergreen (SMB/Gen. 1:30); to acquire/perform/ל according to the knowledge/4 of the holy/9; giving/ל thoughts/4 that distinguish/9; green herbs, vegetation, verdure; verdancy, foliage; also: to spit, expectorate, as a plant exudes fluids. Value, 310/לW: wisdom’s gifts.

3423 **to inherit, take possession (yerash, ירש) W4ל**
to occupy, dwell; to succeed; a legacy, heritage; to activate/ל knowledge/4 of the spirit/W; to initiate/fulfill/ל the mind/4 of wisdom/W; also: to seize, conquer, consume: the sons of Yisrael/ל44W4 are to inherit/consume the land of Canaan/ענא and all inhabitants of Cham/ח—that is, the sons of Shem/חW are to ignite the physical form into a house of wisdom/fire, whereby they shall attain unto an immortal form/body; the performance/acquisitions/ל of the mind/4 of wisdom/W; note: *yerash* is sometimes translated as “to drive out,” in which cases the context had been better served by the rendering, “to thrust out,” even as seeds of a plant are expelled/thrust forth to take possession of the land; possessions are attainment of knowledge and wisdom—we possess physical property as we enter it, *i.e.* the Promised State; we create physical to be manifested; when we die we continue in the knowledge we attain, our possessions pertain only to our name. Value, 510/ל9X: to measure a domain of activities. See **possess**/X9W4.

5375-78 **lift up (yesha, ישא) 4W4ל**
to rise up, accept; to ask; to give/receive/ל an assimilation/W of principles/concepts/4; to acquire/ל the wisdom/W of principle/4, whereby there is an elevation/lifting up. Value, 311/4לW: to utilize a manifestation of principle. See **exalt**/4W9.

3427 **to sit, dwell (yashav, ישב) 94ל**
to inhabit, take up residence; the action/ל of fire/wisdom/W to become blessed/manifest/9; to

live, reside, abide, settle, populate; to stage (set something up); activity/ל of Spirit/ו residing in form/development/occupation/ג. Value, 312/גלW: wisdom receiving form.

3437

Jashub; population (yeeshuv, ישוב) גץפזל

settlement; also: explanation, consideration; the activities/ל of fire/wisdom/ו to fill/ץ a formation/ג. Value, 318/חלW: wisdom activating labors/services.

3444

salvation; to reclaim (yashuah, ישועה) גוץפזל

redemption, deliverance, help; the gift/blessing/ל of wisdom/ו yoked/ץ to the understanding/ו of life/א; to attain the perfect union of spirit and form, whereby all within a name/positioning of spirit has been saved/reclaimed to fully arise/emerge unto its nature of splendor. Value, 391/דלW: wisdom transforming principles/concepts. See **Yahushúa**/OWגץל; **salvation**/OWל, גוץפזל.

5381

obtain (yashig, ישיג) גלפזל

to overtake, regain; to remove; to give/receive/ל utilization/ו of activities/ל and processes/א. Value, 323/אצW: to utilize productive channels. See **attain**/אצW; **connect**/אצW.

3458

Ishmael (Yismael, ישמעאל) גץאויפזל

to understand/hear/וץ El/God/ל; a seed/concept of Avraham/אבא given/ל unto the elements/א in order that the concepts/ל of instruction/guidance/ל might be understood/ו via visible and audible vibrations/ו; process/ל to ignite/ו the waters/א via understanding/ו the concepts/ל of order/guidance/ל (as did Eliyáhu on Mt. Carmel). Value, 451/לצ: goal of assimilating concepts.

3467-68

salvation (yasha, yesha, ישע) OWל

deliverance; the constant state of stability and support; to save, help, reclaim; the activity/ל of wisdom/ו and understanding/ו; to attain the perfect union of spirit and form, whereby all within a name/spiritual positioning has been saved/reclaimed to become fully arisen unto its natural splendor. Value, 380/גW: wisdom's utterances. See **Yahushúa**/OWגץל; **salvation**/גוץפזל, גוץפזל; **nobility**/OץW.

5401

(yishah, ישה) גפזל; (yishaq, ישק) פזל

he/ל kissed/פח(א), an acceptance of one's spiritual role; to accept/ל wisdom's/ו consecration/פ; wisdom/ו regulating/פ life/א. Values, 410/לX: wholeness shared; 405//אX: wholeness in life. See **to kiss**/פפזל.

3474-77

Jesher, Jasher, Jashar; to go straight (yashar, yasher, yosher, ישר) אפזל

just, upright, pleasing, agreeable; fair-dealing; to be straight; straightforwardness; to be righteous, honest; having integrity; to make manifest/ל the strength/ו of the King/ל; to give/receive/ל wisdom/ו and knowledge/ל; base root of *Yisrael*/לללל; as formulation of Caleb/לל/forcefulness: to be committed to the path. Value, 510/לפX: the measurement of holy activities.

3478-79

Israel (Yisrael, ישראל) גללללל

straightforwardness: the uprightness/לל of El/God/ל; those appointed by wisdom to be the head/ללל, which status is achieved with concepts/ל of instruction/ל within a United Order/ל; the state of mashiach, the head, from whom proceeds all concepts of instruction; the 22nd generation from Adam/אדא, indicating formation of the *Taw* nature/א; the head of the nations/processes; appointments of knowledge/mastery according to *measures* of wisdom, conveyed by the “*Sin*”/ו used in pronunciation, vs. the “*Shin*”; Israel is the agreeable/cooperative state of parts mutually abiding together; the success of Yaaqov/אפול to bring all energies

together for shalom/peace; also: to be pleasing, agreeable; one who strives and prevails with Elohim/אֱלֹהִים/Principles of Light; to be upright, straightforward, righteous, just; to prevail: name given to the minds who strive with light principles and who, thus, submit to abide agreeably together for the soundness of all (SMB/Gen. 32:29); the virtue of being vertically aligned; the activities/inscriptions/ל of the fire of life/Wisdom/ו are known and principally displayed/א in the unity/א of life's order/ל; note: the name change from *Yaaqov* to *Yisrael* signifies achievement of the compatibility of all creative spheres/natures of being; signifies the branching forth of a name into twelve tribal energies of light: Reuben/sight; Shimeon/hearing; Yahúdah/reins; Dan/lungs to judge; Asher/stomach to verify; Gad/mouth to assemble the fortunes; Yissachar/glands/stimuli to labor; Zebulun/intestines to honor/dwell; Ephrayim/glans penis to bless; Manasseh/testes for transference; Naphtali/heart to meditate; Benyamin/seed/egg for renewal: the tribes are paired as Yahudah and Ephrayim, Yissachar and Manasseh, Zebulun and Benyamin, Reuben and Dan, Shimeon and Asher, Gad and Naphtali; the calling of the twelve disciples/learners is the calling forth of our inner kingdom; the sending out of the twelve conveys the projection of the inner kingdom; the tribal branchings contain aspects of mind; every member of the inner tabernacle contributes to the operations of the mind; the House of Yisrael (Ephrayim) signifies the *expansions/blessings of Mind*; the House of Yahúdah, the *discerning of values/governing nature of Mind*; the joining of these two branches is ultimately necessary for humankind to comprehend its nature fully and to unite as One in peace; Wisdom has designated the parts of our Name into twelve camps, *being one body with twelve parts, a Tree of Life with twelve branches. Israel is One House*. Values, 541/אָפּאָ: the composed inner kingdom reflecting the Concepts of Elohim; 64/אָפּ: the structure of the Teraysaron. See **soul**/נפֿשׁ.

3485

Issachar (Yissachar, יִשָּׂשכָר) אִשָּׁאָר

hire, wages, reward, profit, remuneration; one of the twelve emanations of Name, a distinguished branch/tribe of light—Yissachar, occupying the lands of the labor/motivational glands, including the prostate, pancreas, thyroid, pituitary; corresponds to the right index finger and the second month of the year; to appropriate/ל the fire/ו of wisdom/ו within the branches/ו of mind/א; comprised of two words: וָל/there is אִשָּׁא/a recompense to all activity/labor; Judas Issariot is Yahudah ben Yissachar, a discerner of labor/roles, who conveys the rewards/payment and labors of his master; the kiss of Judas shows agreement/acceptance with the role/mission of Yahushúa; the death of Judas conveys that our mission must be seated/established within our house of labor before it is accomplished by our Name; thus Judas preceeds Yahushúa in being hung; Yissachar is symbolized by the donkey in Torah literature as the beast of burden/labor. Values, 830/לֶאָ: measurement to compose direction/order of activity; 83/אָ: interchange procedures/faces of processes. See **soul**/נפֿשׁ; Ref: The Family of Yissachar Torah Light Study, CHP/Numbers 26.

1540-42

uncover (yathgol, יַתְגֹּל) אֶתְגֹּל

to expose, lay bare; to make manifest/ל the measurement/א of procedures/processes/א and roles/ל. Value, 443/אָלֶ: to measure the flow of life's order; a complete drawing out of process/procedure. See **reveal**/אָלֶ.

3489

pl. pins (yathedot, יַתְדוֹת) אֶתְדוֹת; sing. pin (yathed, יַתְד) אֶתְדָּה

a peg, wedge, stake, nail; the hand/ל transfixing/א an entrance/א to totality/א; a metric foot; a means to write, as a stylus or cuneiform wedge; to make manifest/ל the sign/emblem/א of an insight/א; the sphenoid (wedge shape) bone structure of the skull, which facilitates movement/expansion/support. Values, 414/אֶתְדָּה: sign manifesting insight; 814/אֶתְדָּה: to measure renewing activities and insights.

3490 **fatherless** (*yathowm*, יתום) יתום

orphan; one bereaved, desolate; to be deprived/ל of the measurement/× that unifies/י the composite body of man/א; without father/guide/giver of life; one yet to know the intrinsic values that comprise one's foundation; the active/ל state of the maggot/מא; one yet to be born or brought forth. Values, 456/ימא: alteration in the scope of unity; 51/א: open to/seeking principles.

fatherless (*yathowm*, יתום) **אָפֿטער**

4498-3500 **Jether; lobe, caul (Yeter, יֶתֶר)** 4X7

priest of the subconsciousness/land of Midyan/מִדְיָן; what survives; what remains, or is left over; a surplus, excess; the caul/lobe is a fatty-bodied substance/excess pertaining to the liver and to the kidneys (TQ/Lev. 3:4) that is to be presented as a sweet aroma on the altar/heart (*ref.* BHM Torah notes, TQ/Lev. 4); also: a cord; a string connecting events and achievements—including training and achievements previous to conception—with the present form of occupation; what has accumulated from our learning at the hands of angels, and from whence we draw out strength via recalling and bringing forth that which has been deposited; to exercise/ל the totality/כ of knowledge/4; to present/ל the compositions/כ of knowledge/4; the collected knowledge acquired via events, learning, achievements, *etc.*, as pertains to the inner, resident glory/liver/אֵלֶּיךָ/*kevad* and as pertains to the administration of being complete/kidneys/ כָּלֶיְכֶם/*kalayot*; also: what is to our advantage; a deposit of our surplus of understanding; a profit from learning, rest, and confidence; memory of deeds, studies, missions; root of *Jethro*/יֶתְרוֹ. Value, 610/לֵב: renewal of the mind's blessings. See **Hobab**/חֻבָּב; **Jethro**/יֶתְרוֹ; **Raguel/Reuel**/רָעוּל.

Jether; lobe, caul (*Yeter*, יתר) 4X7

3503 **Jethro (Yeetro, יתרו) Y4X7**
 belonging to/י Yeter/4X7, father-in-law of Moshe/אמ״ן; to receive/ל the sum/× of the mind's/4
 ministrations/י. Value, 616/Y74X: renewed mind manifesting unity. See **Hobab/994**; **Jether/4X7**;
Raguel/Reuel/74Y04.

Jethro (Yeetro, יתרו) ז4Xז

Kaf כּכ

the central letter of letters, the eleventh position in the ascension of names—Shem; the sticks that are joined to form the taw; used as conjunction or preposition as a prefix to a root word, conveying the senses “like, as, when, about, according to”; to double ten/*yod*, or the value of multiplication of activities, whereby the branches/tribes of life are formulated; comparative branching; productivity, fruitfulness, reproduction; offspring, teachings, doctrines, coverings; leaves, palm tree; sole of foot; *kaf*/𐤎/productivity/branching is the link in the *alef*bet triad that begins with *dalet*/ד/paths/insights and culminates in *tsade*/צ/transformations/wings. See *kaf*/𐤎; **twenty**/כ"א 4WO.

22 (*kav*, כב) שׂ

to convey or manifest the nature of taw/X; the number of scrolls to comprise the Tanach, the writings of the House of Light; *lit.*, the branches/שׂ of the house/שׁ; the offspring/שׂ of unity/שׁ. Value, 22/שׂ: extensions of form. See **Ancient Hebrew script/** אֲדָוְיָהּ דְּאֶחָד.

3513-16

glory, weight, substance (kavod, כבוד) ΔΥΔ; (kavade, כבד) ΔΔ
heavy, burdensome—as one who feels the weightiness of life; *lit.*, the extensions/implications/Υ of internalized/Δ insights/Δ; force of gravity to cause all to settle and be stored; *lit.*, to blossom/Υ the construct of life/Δ in full radiance/Δ as the bloom/fruit weighs down the stalk that bore it; seriousness; to be weighty, difficult; abundant, numerous; *lit.*, the productivity/Υ of a household's/Δ united/Υ insights/Δ; also: liver. Values, 26/Υ: extensions of unity; with expressed waw, 32/Δ: the import of a household. See **Jochebed/Yahucheved/ΔΔΥΔ**.

3532-34

sheep, lamb (kevesh, כבש) WΔ
a mystery, secret; also: to conquer, occupy, suppress, subject; to submit; a footstool; to rape, subdue; to preserve, pickle; to hide; *ref.* to the form aspects of man, which are preserved/canned in the human body; *lit.*, to branch/Υ developments/Δ of the fire nature/W: as the branches of life unfold to their perfect form, man is known as “the lamb of YHWH/ΔΥΔ”; note: when Yahuchánan/ יחזקאל/John saw Yahushúa/והיחזקאל, he said, “Behold the Lamb of ΔΥΔ”; for he perceived in him the fanning of the fires that causes his life branches to be fully extended; to say that Avraham rejoiced to see the day of Yahushúa (John 8:56; SMB/Gen. 22:9-18) indicates that Avraham saw his seed becoming fully extended as the lamb: this Avinu Avraham/אבנאברהם saw, when he offered up his son Yitzchaq/יצחק; for as you offer your life mission/unfoldments of members to be fully extended to the service of YHWH, you behold the lamb formulating within—and, thereby, becoming caught in the midst of your branches of life! Why is WΔ translated both as “lamb” and as “mystery/to hide”? A lamb/Δ is the concealment/internalization of life energies: a lamb/body is an occupation of Elohim: *the branches of life are forms of fire/wisdom!* It is the work of light that formulates the lambs for the daily offerings; the branching developments of wisdom are held in the lambs. Formula: W x Δ = Δ x Δ —that is, the lamb/WΔ equation is balanced with the *lamed/Δ*/instruction. in that the lamb belongs to a flock, being shepherded. Value, 322/ΔΔ: wisdom branching into form. See **lamb/sheep/ΔW**; **offering/ΔΔ**. Also see **shabbat XΔW**, **two lambs ΔΔWΔ ΔΔW**.

3540

to roll (Keedare, כדר) ΔΔ
to make round, round off; spherical; globality; rotundity; cell, cellular; corpuscle, globule, ball; *lit.*, branching/Υ radiates/Δ a thought/Δ. Value, 224/ΔΔ: knowledge branches through insights.

3540

Chedorlaomer (Keedarelaomer, כדרלעמר) ΔΔΔΔ
to roll/ΔΔ a lesson/Δ into a sheaf/ΔΔ; an inner king with Avram/אברם; *lit.*, a branching/Υ that radiates/Δ thought/Δ unto/Δ conscious/Δ gathering/Δ of knowledge/Δ; a master of Elam/אֶלָם/*concealed strength*; governing power joining Abram/אברם; a master of unfolding the writings of light, as sheaves concealed within the human tabernacle pertaining to all discovered under the consul of Arioque, to roll up a collection of thoughts, to record light constructs into the energy fields; comprised of two words: *keedar/ΔΔ* meaning to roll/spherical/branching radiates a thought, and the word, *omer/ΔΔ* meaning to bind/understanding reflected in the mind. Value, 564/ΔΔΔ: to measure a domain with structured insights. See **Gomorrah/ΔΔΔ**.

3541-42

thus, there (koe, כה) Δ
that way, so; here, this way, now; *lit.*, the extensions/Υ of illumination/Δ. Value, 25/Δ: branchings of light.

3547-49

priest (kohan, כהן) ΔΔ
mediator; servant of all; the enlightened mind; *lit.*, a teacher/Υ illuminating/Δ our potentiality/Δ;

the Tree/שׁ of Life/א extended in full productivity/ל; a branch/tribal function/שׁ to illuminate/א the creation/Son of Man/ל: the branches/שׁ of light/א extending/ל; to branch forth/שׁ the light/א in all possible dynamics unto perfection of being/ל; to assist every Name to branch forth the inward Nature of Light unto full extension; a priest of Aaron is according to lineage; the position that each Name held within the House of YHWH prior to the formation of the worlds is the position of the Name as it is appointed to be sent into the world; every Name is positioned and serves as an allocation of Wisdom; the kohen hagadol/high priest is appointed by YHWH in every generation. There will always be a kohen hagadol according to the promises to Yisrael; when a high priest passes beyond, YHWH appoints another as YHWH appointed Aharon. Value, 26/שׁ: branching of unity/attributes of HaShem; 75/א: full comprehension of Light.

3568 **Ethiopia, Cush (כוש) Wשׁ**

parameters of space allocations, pertaining to the spinning form/outward frequencies of man; *lit.*, branches of life/שׁ for a vessel/שׁ of wisdom/fire/W; also: dingy; to spindle—as a shaft with the ability to rotate; the rotating spindle/coil of light attached to point of origin, i.e. chakra field or star field; as son/work of Cham/Ham/חא: passion, hot, holding the fire energies: *lit.*, offspring/שׁ of bonds/שׁ containing fire/W; pertains to forms not to pigmentations; the spinning elements from the chakras/openings of Yapheth; formula: $300/W = 20שׁ \times 15א$ (achieved by the Force of Yah). Value, 326/שׁW: fiery fruit, contractions, and expansions.

3581 **strong (koe-ach, כח) חשׁ**

ability, power; inner resource; force, strength, vigor; *lit.*, to extend/שׁ the effort required/ח; also: resources, wealth. Value, 28/חשׁ: the productivity of labors/services. See **strong/חא**, חסח, שׁשׁס, חא-ס; compare **mighty/אשׁח**, חשׁח-ס.

3587-88 **for (kee, כי) ל**

extending the hand that achieves a result; branching forth to touch, to heal; a consequence, relationship of branches, because, since, that, but, only; as, if, in case; while, when, even though; indeed, in fact; although, since, lest; *lit.*, the extensions/שׁ of activities/ל. Value, 30/ל: direction.

3595 **laver (keeyore, כיור) אשׁל**

basin; wash stand, pot, wash basin; molding, modeling; *lit.*, the branch/שׁ to manage/ל all vessels/שׁ of mind/Thought/א; a function of the liver supported by the kidneys that examines and cleanses all members for service unto HaShem; as we approach the altar, we are to wash in the laver first indicating that our hands/actions and proceedings/feet are to be examined as to the purpose of our drawing near to the altar; during the making of the olot/burnt offerings, all inwards parts are to be washed in the laver; the washing in the laver is to bring each inner part unto the basin of the liver and then to the Mind to be presented by the kohen/priest upon the altar; the laver is a function of the House of Yahúdah in the Tabernacle, all members genuflect unto the governing crown in respect of the government—those with the reigns in the House. Value, 47/שׁל: to mirror/reflect upon our goals; 236/לל: knowledge ordering activities.

3556 **stars (kokavim, כוכב) שׁשׁלשׁ star (kokav, כוכב) שׁשׁלשׁ (kakav, ככב) שׁשׁלשׁ**

tribal names, a cluster of tribes/branches/שׁשׁלשׁ associated and belonging to a form a house/habitation/א; the Torah uses stars as symbols of the tribes (SMB/Gen 37:9); the ability of light to extend into different collective fields, means of expansion; centres of knowledge arranged according to their respective paths of Light. Value, 24/שׁשׁלשׁ:42/שׁשׁלשׁ:

3603-04 **talent (keekár, kikker, ככר, 4שע)**

a circle, circuit; a provision, loaf; a form of light; denotes the value of provision/benevolence; *lit.*, a branching out for fruit/ש of the inner life branches/ש according to the gift placed in the mind/4; also: plaza; valley, plain. Value, 240/ש4: the mind's flow; consciousness of inner fullness.

3605-06 **every, all (kol, כל, 7ל)**

any, each; whole; the unity of an integrated organism; a collective wholeness; every aspect united; *lit.*, productive/ש order/7. Value, 50/7: potentiality of unified parts; the Son of Man.

3615-18 **daughter-in-law, bride (kalah, כלה, 3ל7)**

to be finished; to complete, bring to a summation; to bring completely; all together; to finish: thus, a bride is seen as the bringing together of mankind, as well as the means to complete the nature of man; *lit.*, to extend/ש the roles/7 of life/3; also: to destroy, annihilate—"bringing to an end" means "to make complete," as well as "to resolve" or "to eliminate"; *lit.*, branching/ש ordered/7 by light/3, a branch of support in life, one drawn out of the groom as a branch drawn out of a tree under the direction of Light. Value, 28/ש7: branch of life/the groom/the ascendant; 55/37: extension of life. See **his daughter-in-law**/ש7ל7; **groom**/ש7ל.

3627 **vessel (kali, כלי, 7ל7)**

a thing that is made: an article, utensil, instrument, tool, weapon, organ, apparatus, dress; *lit.*, a branching/extension/ש of ordered/7 activities/7. instruction guides us unto attainment, productivity/fruitfulness determines our attainment-- our capacity 7 to receive and give is the outcome of the direction we have via the teaching ש. Value, 33/77: 60/7: a construction.

3615-18 **his daughter-in-law (kalato, כלהו, 7ל7ש)**

lit., an extending/ש role/7 that completes/ש unity/ש; productivity/ש instructive/7 of perfect/ש bonds/ש. Value, 456/ש7ש: a measurement of potential bonds. See **bride**/3ל7.

you (chem, כם, 7ש)

masculine, plural, branches of waters, teachings pertain to fulness, productivity of the people. the tree of life/ש in the midst of the garden being watered/ש as one branches out within the mother/body to create the collective gathering of ye. Value, 24/4ש branching for insights

3651 **yes, a post (Kane, כנ, 7ש)**

you, femimine, plural, product of the feminine ש, fruitfulness produced, displayed, covering of the vagina. yes, to assure, to be honest, affirmed, also a base, pedestal, position, post, station, to hold an office as one affirms their calling/placement; to extend/branch with assurance, not wavering or doubting. Value, 25/3ש a mind of assurance; 70/0:

3651-54 **pl. lice (kenam, כנם, 7ש7)**

that which fastens: flea, vermin, louse, gnat; depicts grace/ש extended/appropriated/ש; *lit.*, a covering/ש that filters/draws out/ש fluids/subliminal messages/ש. Value, 110/7ש: a covering hand.

3664 **a meeting, conference (kenas, כנס, 7ש7)**

a gathering, collection; to bring in, heap up; *lit.*, to extend/ש potentiality/ש by bonding together/7. Value, 130/7ש: sanctification of roles. See **breeches**/4ש 7ש7ש.

3667 **the Canaanites/Kena'ani 7ל7ש7ש 4ש4ש Canaan (kenaan, כנען, 7ש7)**

coupled with Amori/Sayings, to flourishes unto their full branchings and potential; corresponds

to the left hand middle finger; Canaan indicates **to walk in humility and in submission to the whole**, the occupation state of speaking the sayings of unity. Via humility, the path of abounding grace, one ascends as the middle finger to their crowning glory. The lowest becomes the greatest. The Canaani are the State to Branch forth completely unto manifesting the inner structure of light! Within the Canaani State is the full potential of man; hence, this name alone has come to represent the promised State of being. The one of the Canaani State has all energies perfectly balanced and submitted to each other in perfect unity. As you reflect upon this state, so will your speech, perspectives, unions, and activities be gracefully modified; to be the humble servant; bending the knee; to be humbled; state of submission and fulfillment—whether to one’s potential in Mashiyach or to subjection to the flesh; state of humble service to the whole; *lit.*, the productive/ש unfoldments/ל according to the full view/ו of the Son of Man/י; the branching ability to completely manifest life; state in which all energies are submitted unto each other in preparation for the wholeness of immortality: Avraham/אברהם perceived the full potential of man in Canaan, the land of promise, which land corresponds to man’s potentiality; however, until all energies, physical and spiritual, are submitted unto each other in the mature fruit of Canaan, the Philistines/פלישתי and other strange (strange in the sense of unknown) powers continue to occupy the state destined for Yisrael/ישראל; the fruit, or the bearing forth, of the promised land/Canaan occurs as man no longer uses his body for *trespassing*/Philistines or *shadowing*/Caphtorim/כפתורים (SMB/Gen. 10:14-15); general name for the State/land of perception, region of the eyes; the State of affirming lessons in creation/למנוח that contain understanding of all displayed/לראות; also: to subdue, overpower, overcome, subjugate, humble; to be humiliated: hence, to turn the back; *lit.*, branches/ש unfolded/ל by understanding/ו to achieve their potentiality/ל. Value, 190/כח: domain of transformation/dwelling in promised transmutation.

3670-71 **to project (Kanaph, כנף) קנף**

producing our potential expression; the out reach/border of our expression, west, rain, east, light, south, fruit, corn, north, ice, snow. Value, 42/כח: 150/קנף:

3676-78 **chair (ke-esay, כסא; כס) כסא; כס**

throne, seat; also: full moon—as a surface filled with light—depicting the majestic radiance and extending power of a throne; *lit.*, to make evident/ש the governing structure/כ; evidence/fruit/ש is the structure that upholds/כ the inherent principle/כ: even so, ought the thrones of the nations to uphold the founding principles of constitution; likewise, the thrones of our inner nature uphold life’s founding *alef* powers of being via the teachings/ש of trust/כ: from the throne of Elohim/אלהים, the teachings are proclaimed as decrees sent from the throne of the king, whether in session or not (full moon/new moon). Values, 80/כ: full radiance; 81/כס: vessel of principle power/light. See **cover**/כסא, כס.

3678 **cover, conceal, distinguish (keesah, כסה; kec, כס) כסא; כס**

to hide, veil, keep secret; to clothe: to mark—to conceal or to distinguish—what is within the tent/body, such as the ark/ארון or *menorah*/מנורה; also: moon phase/כסא: the mid-phase structure of light; *lit.*, the sizings/productivity/in the midst/ש of the cycles/כ of Light/כ; as the letter kaf in the initial position of the word conveys the Tree within the Garden or that which is in the midst, even as the Kaf is located in the midst of the letters; hence, in referring to the moon phase it refers to that which is in the midst of the month, the dark or concealed moon, the 15th day from the Head of the Month (Full Moon), the day commencing the feast of Unleavened Bread and Sukkot. Values, 80/כ: container; 85/כס: container of light. See **chair**/כסא, כס.

to long, yearn; the longing for understanding; *lit.*, to extend/שׁ the dimensions/פ of expression/כ; depicts understanding and the face/expression of the moon (as well as its reflected color), in comparison with the golden color of the sun, which depicts wisdom; silver/כֶּסֶף corresponds to reflection and to understandings; silver is the element that conducts, both the thermal (heat/fire nature) and electric (akin to elector—beaming sun) light energies of your name; the term silver also means to yearn and long for the perfect mirroring of our spirit in a house of light; this longing in Abram is his initial wealth as he awakens and arises from Mitzraim. Silver is directly related to understanding and to the light and color of the moon. It is the nature of our name to mirror itself for manifestation and expansion; correspondingly, silver, depicting understanding, is the moon's faces/expression as well as its reflected color in comparison to the golden color of the sun/wisdom. Silver, deposits of consciousness, is the longing for the understanding of all that we are totally reflected/manifested. Is this not understanding, when all things are illuminated, reflected before us, as one looks into a mirror? The capacity to learn and to draw out concepts leads to moments of joyous exclamations; I see it! The withdrawals of silver come forward as you study to know and acquire concepts, for in so doing they are reflected unto your eyes. Silver is also a perfect formula. The nature of silver is expression, conductivity, a mirror manifestation of light which is the interpretation of the formula כֶּסֶף: כ(80)=פ+ש(80) which depicts the multitude of faces and expression of the nature and function of silver. The expressions are the means of our coming to understand and attaining consciousness. The nature of light presents the constitution of the universe whereby we come to understanding/silver and our completeness of being/wisdom/gold. These are elements that are foundational to the nature and function of life. When one is unfolded in their totality, being an expression of the complete nature of Hashem, he is adorned with the Name above every Name, the Name of Yahúshua/OWYאז which translated is the works/ז of light/א contained/י in wisdom/W and understanding/O. Unto this adorning name we walk in the light and lead tribal faculties unto the fulfillment of the promised land/state of man. This is the overall message of the white Torah text, and this is the message we are to proclaim and to encourage one another to fulfill. Silver threads are drawn out from the heart being weavings of meditations/understandings. Value, 160/פפ: dominion of structure; ordered cycle. See **gold**/זאז.

name of the eleventh letter of the *alefbet*; the sole of the foot, palm of the hand; a spoon, handle; *lit.*, extensions/שׁ that open/close/contain/כ; a branch, extension; also: a hollow (bowl-shaped) rock; a promontory, crag—outcropping abutting an abyss, a hollowness; fish scales. Value, 100/פ: dome of the heavens. See **kaf**/שׁ; **twenty**/שׁזאז.

to provide a covering, a covering/שׁ for the openings/expressions/כ of mind/כ; to atone for, appease; *lit.*, to branch forth/שׁ in expressions/כ of knowledge/כ; to forgive, expiate; indemnity; also: to deny, as in denying the effects of the transgression, thus ending its presence or hold; to deny via forgiveness; also: to be heretical; to asphalt, besmear, to tar, so as to cover or create a covering; even, to create an immortal garment; also: village, hamlet, rural setting. Value, 300/שׁ: fire

a lid, a covering of layers; the renewed heart, filled with, *lit.*, joyful/שׁ expressions/כ of the knowledge/כ of renewal/regeneration/כ; pardons, provisions of expiation; conveys the multiple provisions of mercy provided for us to enter the Torah/ark of full revelation: the covering over

every person to facilitate communication, a filter whereby our Father and our brother focuses not on our sins, but sees our divine nature and becoming through which we have fellowship and growth, by the appropriation of mercy, we have access unto the Holy of Holies, in which are stored the composite knowledge of the Torah scrolls. Value, 700/WX: Torah, the glory of HaShem. See **cover/ransom**/479; compare **curtains/veils**/X947.

3730 **knobs (kaphtoreyhaw, כפתוריה) אכל4X7C**

ref. to menorah: her sepals; bud, architectural ref: capital, knop, upper lintel, crown; to button-up, a closed bud emerging from the cups-sepals, depicted in the adam-apple/a bulging bud of the central stem; *lit.*, to branch/9 expressively/7 the composing/X knowledge/4 to communicate/7 light/3. Value, 85/37: bud of light

3742-43 **Kerub; cherub (kerub, כרוב) 9Y4C**

to plough, cultivate; improvement messages: the four *keruvim* vary in expressions/faces corresponding to the four sections of the Torah: the man (the charge), the ox (the statutes), the lion (the ordinances), and the eagle (the commandments); these four stand at the gates of Torah to cultivate the messages of light; also: to select, elect, pick, give preference; *lit.*, vessels/9 of knowledge/4 that minister/9 for development/9. Value, 228/494: to initiate the productiveness of labors/energy use.

3754-55 **vineyard (kerem, כרם) 94C**

a garden; to pile up, heap; to work in a vineyard; also: a *yeshiva*/אכל7C, or place of study—to piling up knowledge; *lit.*, branches/9 of knowledge/4 that satisfy fully/9; replications/9 of the flow/9 of knowledge/intelligence/4. Value, 260/74: knowledge's structure (within the vineyard/O/understanding).

3766-67 **leg (kehra, כרע) O4C**

lower part of thigh; *lit.*, the extension/9 that determines/4 depth/O; to kneel, bow down, crouch; to collapse, sink, be in pain; means to fulfill. Value, 290/74: knowledge of the jointed leg.

3772 **to cut off (karat, כרת) X4C**

to carve; to destroy, root out, excise, exterminate; to cut out, fell, cut down; to excommunicate; divine judgment: *lit.*, to teach/9 the Torah is to carve out/4 of every man and, thereby, to compose the aspects of totality/X. Value, 620/94X: to put an end to impoverished branches.

3779 **Chaldees (Kashdeem, כשדים) 9C4W**

astrologers from the land of Ur/Light/4Y4; *lit.*, the lessons/9 of fire/W reveal past, present, and future/4 performance/7 of fullness/9; clusters of fire committed to paths; the Light of Compositions; *lit.*, realm in which the branchings/9 of our fire nature/the all-encompassing nature of wisdom/W pertaining to past, present, and future/4 are extended/7 unto fullness/9. Value, 374/4OW: wisdom and understanding lie in heavenly gates. See **Ur of the Chaldees**/9C4W9 4Y4; compare **east**/949.

3789-92 **to write (ketav, כתב) 9XC**

to engrave; to register, document, record; to correspond, report; a writing, writ; a script, scripture; a scribe; handwriting; King Kedarlomer documents the unfoldments of wisdom on the tablets of our expanding energy fields; *lit.*, to extend/branch out/9 a measurement/X of consciousness/9. Value, 422/99X: to measure the branchings of consciousness; a perfect evidence of formulations.

3791; 3844 **the Ancient Hebrew script (ketav levonah, כתב לבונה) אכל9Y9C 9XC**

the writing/99 of light/אכל9Y9C; *lit.*, to extend/9 a measurement/X of consciousness/9 by guid-

ing/ℓ the formulations/ḡ of unity/ʿ unto complete potentiality/ʿ according to principles/Ḥ of light/א. Value, 516/ʿℓ⌒X: the measured domains of the acts/works of Unity. See **twenty-two**/ḡʿ.

3794

Chittim, Kittim (Kittim, כְּתִים; Kittiy, כְּתִי) כְּלָאֵץ; כְּלָאֵץ

islanders; to be separate/cut off, one from the other, as the various organs afloat in the waters of the human body; opening to facilitate the associations of all the stones, together, into troops, or into forces: by way of Kittim there are engravings, carvings, and inscriptions within each of the stones; for Kittim carves the molecular classes in which are inscribed the functions and the full attributes of operation within each stone; the opening of Kittim releases the hand of wisdom to designate the land masses/body parts unto particular functions and to position them within the waters of the body; *lit.*, branchings/tribes/ʿ marked/etched/X by activities/ℓ of fullness/ʿ; a son/formulation of Yavan/ʿʿℓ /the heart *chakra*. Values, 430/ℓX: measurement of instruction; 470/⊙X: measurement of understanding. See **Yavan**/ʿʿℓ; **Dodanim**/ʿℓ ʿΔΔ.

3801; 905-07

linen tunic (katonet-bad, כְּתֹנֶת-בַּד) Δḡ XʿXʿ

garment/XʿXʿ of distinction/separation/Δḡ: an assignment of the mind to give heed to the pursuits of the spirit (not, necessarily, to refrain from any association or activity); the foremost attire/role of the mind in service to the spirit and all energy centers; *lit.*, a covering/ʿ by which to measure/X the potentiality/ʿ of all creation/X with conscious/ḡ insights/Δ. Value, 876/ʿ⊙XX: to measure the sum of all things according to an understanding of unity. See **linen/poles**/Δḡ; compare **breeches**/Δḡ ʿʿʿʿ.

3804

crown (kether, כֶּתֶר) ʿXʿXʿ

teaching of the torah (in the mind/ʿyield knowledge) branches of the palm ʿ form a wreath. value, 53/ʿʿ : 620/ʿ4X

Lamed ℓ

30, thirty (lamed, ל) ℓ

a preposition form, often combined in prefix to the root of a word, conveying the senses “to, unto, into, towards, by, at, of, with, in, during, for, about, according to, belonging to, each, every, as”; to teach, learn; the goad, staff; to point, give direction; to give order; the roles in life; to prod, defend, prevent, refrain; maturity (symbol of the beard); the arm, leg and foot, jawbone; supportive and directive movement; *lamed*/ℓ/instruction is the link in the *alefbet* triad that begins with *he*/א/enlightenment and culminates in *kof*/פ/holiness. See **lamed**/Δʿℓ; **thirty**/ʿℓWʿℓW.

3808

not (loh, לוֹ) Ḥℓ

no, nay; negation; *lit.*, a proding/ℓ of principle/Ḥ; a stirring/ℓ of concepts/Ḥ. value, 31/Ḥℓ : instruction unto expansion. See **not/not now**/ℓḤ.

3812

Leah, tender, weak (leah, לֵאָה) ʿ4ℓ

strength/conception of light comes by instruction and attains to life; *the instruction/ordering/ℓ of concepts/Ḥ illuminates*א; the negative/Ḥℓ with affirmation of life/א; the eyes of Leah were weak indicating her insight was not full; she conveys the foremost and early formulations within the heart as one commences upon maturation; further development and instruction is required to acquire the sum value of each concept of light. The four mothers are the centre point of the Pyramid or the centre of the four quadrants of the Heart. The first is Leah/א4ℓ, the daughter of

Laban. She is the first to bear the branches of our Atz Chaim, and she bears six offspring: the firstborn, Reuben, coupled with Shimeon, and Levi, and Yahúdah, and Yissachar, and Zebulun. **Mother Leah means the nature of the heart to formulate the concepts of the mind.** Our initial formulation of an idea is not understood to be loved for we have not yet grasped its full value; rather, we will love the cultivation of the concept becomes fruitful from her sister, Rachel. The interpretation of the Torah that says Leah is unloved and Rachel is loved does not treat the text well, but does harm to the meanings that the text holds. *Lit.* the text reads: “And he comes also unto Rachel, and he loves also the totality of Rachel from Leah.” [SMB/Gen 29:30] The mind does not come unto the fruitfulness of Rachel, the full expression of a concept, until the Mind first plants the concept within the heart, via Leah. Hence, the Torah reads that Yaaqov loves the summation of the principle from the initial concept sown, which was also loved. Leah/אֵלָה is translated as “tender.” A fuller rendering pertains to the heart being the seat of “instruction to unify and expand life.” Some have rendered the name to mean weak, but this description should not be construed to mean frail. Rather the rendering of weak or tender is as a plant that comes up and is yet tender, weak in the sense that it does not convey full attributes or structure. Tender hearted conveys the principle of Leah, for in so being we may receive the eternal concepts. Though we being with an idea, **the fullness will come from the initial six branches.** Those six branches are Reuben/sight, Shimeon/hearing, Levi/habitation, Yahúdah/value management, Yissachar/labor management, and Zebulun/resource management. Value, 18/חַל : life/activity of ascension; 36/זָל : Guidance/Staff of Unity.

3808; 4191-94

die not (I'mute, לֹא-מוֹת) אֵלֵךְ

immortality; a negation/אֵל of death/אֵלֵךְ, which connotes an empowerment; *lit.*, guidance/ל unto concepts/א that release/אֵל an outpouring/ז of regeneration/א. renewal via understanding of goals.

3820-21

heart (lav, לֵב) אֵל

seat of understanding; center surrounded by all other light energies; central hub of the body, depicting the city of Yahrushaliem/Jerusalem; pulse; faculty for the selection, formulation, and application of words to express intellect; a guide for the body; course for directing one's movements unto full manifestation; the heart of wisdom is aka *the lake of fire* which burns forever in which all adverse statements are consumed, being the seat of the perpetual *olah* offering; *lit.*, instructor/director/ל for the house/body/א; seat to rule/throne chair/ל to unify and expand/א; seat of instruction to build-up. see Dan/אָד. Value, 32/אֵל: goad of consciousness.

3820-21

thirty-two (lav, לֵב) אֵל

value of Yahúwah/אֵלֵךְ as the *waw*/ו is doubled; the authority/rod of Light: when light was known/acknowledged, light thereby gave/extended itself/אֵל, and the giving created a receiver/אֵל; these two, being united inseparably together, become the pattern of male and female, which appear as two in order to fulfill their capacity of being one; note: as pertains to the tabernacle, HaShem is valued at 32, which when written as אֵל means *the heart center*; also valued at 26 and 32, respectively, are אֵלֵךְ and אֵלֵךְ, meaning “glory, weight, substance.” The Name of YHWH/אֵלֵךְ is the heart/center structure of everything. Value, 32/אֵל: authority of the house; instructor of consciousness.

3828-29

Lebonah; frankincense, incense (I'vonah, לְבוֹנָה) אֵלֵךְ

to burst with light: the glowing effects of Torah study; from the same root as “moon,” indicating that the offering of spice depicts reflection on offerings/studies, whereby the process of illumination (whitening) commences; *lit.*, the teachings/ל of a house/א bonded/ו to the potential/ו for enlightenment/א. Values, 93/אֵל: transformative process; 87/אֵל: manifestation of goals. See **moon**/אֵלֵךְ.

1115 **so as, in order not to (levalē, לבל) ל**

to take heed; to do in order; to confirm oneself; to prevent an injury; *lit.*, to order/conscious/ direction/; note: “And He says, who declares to you that you are naked/aware of pre-embodiment? From the tree to confirm/verify what I order/arrange so as to partake from it, you ate?” (SMB/Gen. 3:11); the tree of knowing is structured so as to confirm ourselves in the image of Elohim/מלך: the challenge to be as Elohim is accepted by man in partaking of the tree of confirmation; the tense of understanding is that YHWH/אֵל is not displeased with man because of his partaking, but rather questions his motive for partaking: that YHWH may confirm upon him the promises of becoming. Value, 62/9: to support consciousness.

3835-37 **Laban, white, brick (Lavan, לבן) ל**

the heart/ל in all its root extensions/ramifications/; to become white, without defect/spot or blemish, all colors and spots have been drawn out unto full illumination; indicating the heart’s integral role in the process of purification; *lit.*, instructor/ to unify/; via Yaaqov/Jacob the heart/ל is extended/broadened/; via instruction we develop our potential; Laban is the story of the heart’s development, ministered unto by the consciousness of mind; white spots/marks refer to an understanding/enlightenment within conveying how all parts comprise one. Value, 28/14: teachings rise and fall for full engagements; 82/97: voice of consciousness.

3838-43 **Lebana, Lebanah, Libnah; moon (levanah, לבנה) ל**

white light; purified heart: enlightenment/א of Laban/ל; *lit.*, to direct/rule/ the house’s/ potential/movements/ by illumination stages/א; to rule the darkness as understanding governs the forms/body; also: frankincense, incense. the moon expresses the development, usually white in appearance. Value, 87/57: openings to the end/goal. See **frankincense/א** and **ל**.

3844 **Lebanon (Levanon, לבנון) ל**

activation/extension of a purified (white) heart: the heart’s potential/ל expanded/ into the heights or grandeur/—as the “trees/ of Lebanon”; *lit.*, the teaching/ of a house’s/ potential/ unifies all aspects/ into an achievement of purpose/. Value, 138/149: holy instruction elevates the nature of man unto the heavens.

3847-48 **wear, to dress (lavash, לבש) W**

to put on, wrap, clothe, cover; to be dressed, clad, clothed; *lit.*, to teach/learn/ enformulations/ of Spirit/wisdom/W. Value, 332/9W: assimilation of the directives of consciousness.

to her (lavash, לה) א

it., support/ of life’s continuation/א. (SMB 16:9-11) Value, 17/57: achievement.

??3868-70 **Ludim (לודים) ל**

offspring of Mitzraim, birthings, the various orders of unity through the gates to achieve fullness; birth is when the Light Orders come through the door, *lit.*, light orders in passage activated in waters; Compare **Child/א**.

3868-70 **Luz (לז) S**

a foundation; a gland; the backbone, spinal column; also: to turn away; to turn aside; to depart from; *lit.*, to direct/guide/ the combination of parts/ into full stature/Σ. Value, 43/17: anointing that elevates. See **Bethlehem/מלך** and **Ephratah/א**.

3871 **tablet, calendar (luach, לוח) ח**

table, slab, plate; schedule, time table; also: a plank, board, panel; a tabulation; *lit.*, the directives/ of unity/ and covenant/ח. Value, 44/17: anointed gates.

aspect of name to enclose, wrap, cover, conceal, envelop, cloak, veil; *lit.*, the roles/ל of evaluation/י and resolution/ס; to order/ל the holdings/י of our gatherings/ס; a preliminary embodiment operation and means of transporting a name from one form to another; “as in the days of Lot, so shall it be in the days of the son of man”: those pursuing fulfillment of their name and its transportation into their light bodies; also: profile of the genetic code of a name/positioning of spirit: the spiritual aura discerned; as a cloud forms from the ascensions of molecules, so does Lot as a covering cloud about us day and night. The offspring of a name/Shem being born or formed as Shem in Haran. As a name is illuminated, the mind yields a vapor of light that is called, Lot. Since it is a vapor it is subject to illusionary refractions of all it encounters as well as serves as a cloud vessel to hold the thoughts of a name for expansion. Lot, being a position for reflection, has limited ability to procreate—only through daughters or houses to compose the thoughts. This ongoing sequential/cause and effect relationship between the name (Abram) and the cloud emitted from the name’s illumination (Lot) is the great mystery to be resolved at the waters of Jordan in order for the energies/tribes of Yisrael to enter into the state of promise or the energies to manage the land. *Lot/סִיִּל is the ordering process to assist movements according to all held in our gatherings into our consciousness of collective names.* *lit.*, the order/ל of all contained/י by the gatherings of a name/ס; progenitor of Moav/מֹאָבִי and Ammon/אֲמֹנִי. Value, 45/אֵל: extracting illumination; to withdraw and winnow. See Haran.

to join; one of the twelve energy branches/networks of light; given to form a tabernacle and for the linkage of actions and transmissions; *lit.*, to instruct/direct/ל united/י operations/ל; the supportive structure/ל that unites all faculties and functions/י unto freedom and glorification/ל; as son/work of Yaaqov/יַעֲקֹב: life branch entrusted with the formulations of light. *Unification* begets Merari/מֵרָרִי (the skeletal structure), Kohath/כֹּהָתִי (the central nervous system), and Gershon/גֵּרְשֹׁן (the musculature and integuments), and Aharon/אַהֲרֹן to whom the rod of administration is given; the administration of justice and mercy is by the authority of the staff extended; instructions are contained in the hand; to support/ל and bring together/י all activity/ל. Value, 46/יֵל: measurements/anointings of unification.

comprised of two words, Le’uwi/Levi/לֵוִי and a form of לָאֵל/to give: לָאֵל/He will give; He appoints the Levites to be in the midst of the waters/humankind as ships to transport His word. Tehillah 104:26-28. Value, 46/יֵל: 496/יֵל־אֵל:

jaw, jawbone; to express, verbalize; the authority to speak or to be silent; illustrative of the purpose of *lamed/ל*: *lit.*, instruction/ל provides/א the means of fulfillment/ל; the role/ל of perspective/א in actions/ל. Value, 48/אֵל: influence of perspective; oil of gladness (Ps. 45:7).

cake, loaf, grain, wheat, provision, food; to feed upon; a feast; a joining together of seeds into a unified form; the mature formation of grain/seeds of life—sown, cultivated, reaped, and fashioned into a loaf of being; for the Son to be called “The Bread of Life” indicates that all concepts belonging to the Father have matured/ripened and have been reformulated for man’s utilization; *lit.*, instruction/teachings/ל that arise within man/א unto fullness/י; also: to fight, to

direct a conflict/confrontation; to devour, battle, war; *lit.*, does not/ℳ occur/arise/ferment/ℳ, without upheaval/agitation/water/ℳ; also: to solder, join together; *lit.*, roles/ℳ to position/ℳ the composite body of man/ℳ; the staff and activity of the spirit, that which cannot rise without water, the authority/instruction of the word is by the anointing work of the Spirit. Value, 78/ℳO: bread (round loaf) of covenant; perceiving mission. See **war**/אָוואָר.

3897 **lick up (luchak, לחכ)** שחל

instructions comes by studying the teaching/שחל products of creations. by this way one acquires the knowledge in the fields. Chamesh haPekudim 22:4. Value, 31/4ℳ: 58/ℳℳ:

3906 **oppression (lechats, להצ)** חחל

direction to labor and fight. Mishneh Torah 26:7. direct labor and conquest, rule over one's activities and pursuits. Value, 38/ℳℳ: 128/ℳℳℳ:

3880 **belonging to (lee, לי)** לל

to me , for me, to specify, or point out, what is in one's hand/what belongs to one's activity/creation; *lit.*, an ordered/ℳ acquisition/ל; directed/ℳ activities/ל; also: for me, to me, for myself: indicates possession; *lit.*, specified/ℳ as mine/ל. Value, 40/ℳ: to anoint.

3915 **night (lilah, לילה)** אכלל

a twisting of light patterns; an assemblage of darkness; *lit.*, a teacher/guide/ℳ acquiring/giving/ל the instruction/authority/ℳ of Light/א: consider, that as the night is cool, refreshing, and restful, so is good instruction; instructions are given to direct us unto the light. Value, 75/אO: understanding radiates as the stars.

3924 **loops (lulaot, לולאה)** אכלל

to fold back; a spiral: used in conjunction with the discipline kabbalah/אכלל (SYM/Ex. 26:5; 36:12); represents a spiraling of light energies to create mutually responsive receptors; a means of joining all works into one; *lit.*, to order/ℳ the movements/ℳ of principle/4 in the sum of creation/X. Value, 461/4ℳX: measurement giving structure to concepts.

3925 **goad (lamed, למד)** אℳל

to instruct, teach, guide; to study, learn; to argue, debate; *lit.*, the goad/rod/ℳ releases/ℳ insights/Δ. Value, 74/ΔO: consciousness of the gates. See **lamed**/ℳ.

4100-01 **for which (lamah, למה)** אℳל

for what, to what cause; for how, for how many, for why; *lit.*, to direct/discern/purpose/ℳ the flow/ℳ of life/light/א. Value, 75/אO: discernment of life. See **what**/אℳ.

3929 **Lamech (Lemek, למך)** שℳל

instruction; a son/work of Methushelach/ℳℳℳℳℳℳ/one sent; teacher unto all spiritual productivity; *lit.*, instruction's/ℳ anointing/ℳ of branchings/ש. *Instruction/learning* begets Noah/ℳℳ/desire to achieve/to console. Value, 90/ℳ: successful transformation.

4616 **in order to, for the sake of (lamein, למען)** וOℳל

for the purpose of, on account of; from the root וOℳ, meaning “to address, to reply”; *lit.*, giving direction/ℳ to the flow/ℳ of understanding/O concerning potentiality/ℳ. Value, 190/ℳℳ: domain of transformations. See **heed**/וOℳ.

6310-11 **according to, as (lafee, לפי)** ללל

by, by virtue of; *lit.*, to direct/ℳ an expression/ℳ to fulfill/ל. Value, 120/ℳℳ: domains of productivity.

before Yahúwah; to the faces of Yahúwah (l'phnay Yahúwah, לפני יהוה) אָפּנַי יְהוָה
according to the expressions displayed given to us by the unification of lights.

3947-48 **lesson; take (*lakach*, לקח) חפ**

to receive, accept, bring, take hold, seize, grasp: to take a wife is to receive a gift, even as lessons are what is received, learned, taught; instruction; *lit.*, to distribute/ the cappings of the mind/ for service/ח. Value, 138/ח: to distinguish, through order, our labors/services.

3950-51 **compile (*laquat*, לקט) חפ**

to assemble, collect, gather, glean; *lit.*, to take/ the cappings/ of harvest and put them in storage/ח. Value, 139/ח: domain that orders collections.

3956; 3960-61 **language, tongue (*lashon*, לשון; לשן) יץ**

speech; expression; to strip; means for; directs spiritual potential. *lit.*, lessons/ of wisdom/ to be unfolded/extended/; *ref.* to the initial serpent form of life now committed to stages of transformation (see Light Transformer Reading, 12-7-95). Values, 380/ץ: wisdom/fire mouth; 386/ץ: wisdom's mouth of unity/for healing.

3962 **Lasha; break through (*lasha*, לשע) ו**

to emerge suddenly; to break through like a geyser; for/unto/ salvation/ו *lit.*, instruction/ unto wisdom/ and understanding/ו. Value, 400/ש: eternal renewal.

Mem מ

40, forty (*mem*, מ; מ) מ

a preposition form, often combined in prefix to the root of a word, conveying the sense “of, from, since;” denotes comparison, ability of absorption, reflection; symbol of waters, people, the flow of life; element of extraction—as water serves to extract properties of the plant, *etc.*; fluids—as water, oil; flowing, cleansing, anointing; fullness; seas; multitudes; *note:* depicts both the inner and the outer flows of life; aids in sound/noise production (Rev. 1:15; 17:15); *mem*/מ/anointing (written in the Hebrew as מ) is the link in the *alef*bet triad that begins with *waw*/ו/unity and culminates in *resh*/ר/King Mashiych; waters above and below the firmament, contains fulness of life; oil, soft, flowing, cleansing. means of conception, consecration, anointing, distribution, collective symbol of people, multitudes, seas; 3rd person male designation (semem-blood) at end of word; extractive article (from, drawn, out) and partitive article (some) before a root word; illustrated in plant: watermelon; animal: elephant; scroll: Yechezkel (Ezekiel); water/H₂O—essence of spirit to reflect light; to manifest in solid, liquid, gas (steam), means of energy. See **water**/מל; **forty**/מל. See 44.

3964 **that (*ma*, מא) מ**

principle's reflection; *lit.*, of/מ the concept/מ; the fullness/מ of creation/מ displayed in the Bet HaShem (SYM/Ex. 35:11-19). Value, 41/מ: a multitude of concepts; the flow of principle. See **this/that**/מ. See 44.

3966 **exceedingly (*m'oed*, מאד) מ**

extremely, greatly; power, strength; very much; from/an extraction/מ of steam/מ—vapor that arises from the fire-stick or firebrand of life: this steam empowers us to exceed a present level of maturation and leads to further transformations/unfoldings; a manner of loving from the v'a-

havta/חַבְּתָא: “and you shall love with all...”; note: one’s spiritual might is measured by the capacity to love while igniting one’s totality in service and fulfillment unto YHWH/יְהוָה; *lit.*, the fullness/מל of expansive/א emotions/א. Value, 45/א: fullness of life.

3967 **hundred (mayat, מאת; מאות) אָחַד; אַחַד**

to draw out/מ letters/signs/אָחַד: the containment of symbols, letters, marks; *lit.*, the drawing out/מ of principles/א contained/א in signs/א; a drawing out/מ of the principles/א of totality/א; designation of wisdom to set apart/consecrate within a sphere/א; the fulfillment of ten/an engagement to yield a hundred fold. Values, 441/אָחַד: measurement of the fullness of Principle; 447/אָחַד: a measurement of consecrated goals. See **sign**/אָחַד; **one-hundredth**/אָחַד; **two hundred**/מֵאָה.

3967 **one-hundredth (mayeet, מאית) אָחַד**

a scoping down; *lit.*, the fullness/מ of principle/א made manifest/א in signs/א. Value, 451/אָחַד: a measured display of principle. See **hundred**/אָחַד; **two hundred**/מֵאָה.

3984-87 **to refuse (mayane, מאן) וְאָחַד**

to be unwilling; to decline, repudiate; *lit.*, to be drawn out/מ of an expansion/א potential/א; Aramaic: who, which, what, he who. Value, 91/אָחַד: a transformation of concepts.

3989 **baked (maphah, מאפה) אָחַד**

pastry; fired in the oven/אָחַד/brain pan: *i.e.*, a matter thoroughly considered in the fires of wisdom; *lit.*, a drawing out/מ of principles/concepts/א to manifest/א inner radiance/א. Value, 126/אָחַד: a pure teaching of Unity. Compare **baked**/אָחַד; **parched**/אָחַד.

3967 **two hundred (mayteem, מאתיים) מֵאָה**

knowledge of being expanded; a doubling of distinguishment; *lit.*, to draw out/מ of principles/א of totality/א into activities/engagements/א of fullness/מ; totality extending into multiple domains to be full; the harmony of the heavens/names and earth/transformations; depicted by brass/bronze. Value, 491/אָחַד: a renewing transformation of ideas. See **hundred**/אָחַד; **one-hundredth**/אָחַד.

3999 **flood (mabbul, מבוול) אָחַד**

a rising of waters/peoples, as in the process of conceiving; entrance into the womb; culmination period (Dan. 9:26); a deluge, inundation; an onslaught of information; *lit.*, waters/מ expand/א to facilitate/א learning/א; multitudes/מ in/א the contractions and expansions/א of correction/א. to cleanse the house and restore direction. Value, 78/אָחַד: understanding to arise.

1097 **without (mabli, מבלי) אָחַד**

the inside flow directed outwards; *lit.*, to be drawn out/מ of conscious/א roles/א and activities/א. Value, 82/אָחַד: to border the house. See **without**/אָחַד.

4024 **Migdol, Migdal; tower (migdol, מגדל) אָחַד**

point of lookout; observation point unto our maturation; adult, grown-up; growing, magnifying; to increase; *lit.*, drawing out/מ from processes/א the passageways/insights/א to roles/order/א. the spirits lifts up and grants access for one’s direction; spiritual process to achieve instruction; lookout position to behold direction. Value, 77/אָחַד: understanding goals.

4031 **Magog (may-gog, מגוג) אָחַד**

from/מ Gog/אָחַד: from the top, from the ceiling; an opening to draw out illumination coming into the opening of Gomer/אָחַד, which is located in the “northern” part of the body: Magog is the mind’s eye, often referred to as the third eye—the opening of man that discerns all coming

into the crown opening; also: to soften, dissolve, melt, squeeze (*ref.* Magog's role to decipher the light crystals of the mind); to discern and provide interpretations of the illumination; *lit.*, to draw out from/מ processes/ל and to unite/ו processes/ל; note: from the two northern points of Gog and Magog much prophecy has been written concerning man's final state of development; the concept "to squeeze, dissolve" is Magog's ability to draw out the mature flow/juice, thereby starting the flow of illumination from Gomer. Value, 52/ג: potential of internalization.

4042-43 **shield (mawgane, מגן) מו**

to defend, protect, guard; *lit.*, to water/nurture/מ the processes/ל of one's potentiality/ל: as water is a shield for the baby as it flourishes in the womb, a shield to nurture man in his ascension processes; water shields a thirsty plant from wilting and keeps it growing/unfolding unto productivity; note: "I am a shield"/מו מלמל (SMB/Gen. 15:1): I/the will/the inner initiations/ל unfold/ל with evidence/מ unto fulfillment/ל, a nurturing center/מ for all processes to ascend/ל to their perfection/completion/ל. Value, 93/ח: transformation process.

4046 **plague, pestilence (magaypah, מגפה) מו**

epidemic; to wound, defeat; *lit.*, to cleanse/מ a process/ל expressing/manifesting/ל light/ל. Value, 128/חצפ: a covering upon the branches of labor/service.

4057 **wilderness (midbar, מדבר) מו**

an untamed/unencountered state; *lit.*, a release/מ of insights/ל to expand/unfold/ל the mind/knowledge/revelation/ל; to define by drawing out/מ of the logos/word/מו every detail/characteristic of Mashiyach: the wilderness stage of life operates from the word-base level of being, in comparison to the form-base level of being; one comes into the wilderness stages upon emerging from Egypt/מלמל, or arising from the form-base of life (SYM/Ex. 8:25-27); note: those in the wilderness extract the meanings of words and bring these meanings into the gates for mind explosion/manifestation of knowledge: through the wilderness period, the word-nature of being is drawn out. This extraction of life is likened to a man wooing a woman—as when a man draws out the favorable attributes of a woman. Through the wooing, the woman becomes devoted to him, encouraging a sense of belonging and worth. The more defined or drawn out we are, the more we know our source and our belonging to Yahúwah; we thereby become joined, or embraced, to Him as a bride to a husband. This consequence of devotion cultivates a pure/holy bride (Hos. 2:14-23). Also translated: pasture—a place of growth/cultivation for those who, entering by choice, accept the challenge; also: a desert; to be suppressive; a speaker; a topic; speech, talk: an anointed/measured/מ word/מו; illustrative of stages of development, as in the measurement stages/ל of a son/מו. The various schools—wilderness classes—in which we may enroll are detailed in the Torah; the lessons to be learned pertain to the specific wilderness and are understood in the name of each wilderness. "anointing leads to the development of the mind;" the anointing facilitates development unto knowledge; to extract out of the words given; note the מ ending of the word, being the first letters of the Torah; state of spiritual access to develop unto knowledge; symbol of expansion of mind. Value, 39/ס: 246/ממל: knowing the fullness contained. See **word**/מו.

4057; 5512 **Wilderness of Sin (Midbar-Sin, מדבר-סין) מלמל מו**

a flow of words pertaining to structuring our energies unto their full extensions; *lit.*, a release/מ of insights/ל for the internalization/ל of knowledge/revelation/ל to structure/מ the activities/ל of the Son of Man/ל. Value, 366/מממ: to assimilate the structure of unity. See **wilderness**/מו; **Sin**/מלמל; compare **Sinai**/מלמל, which adds a final yod/ל.

4057; 5513-14

Wilderness of Sinai (*Midbar-Sinai*, מִדְבַּר-סִינַי) ַלְּנִי ַלְּנִי ַלְּנִי ַלְּנִי

flowing/ַלְּנִי statements/ַלְּנִי ַלְּנִי, *lit.*, to structure/ַלְּנִי our activities/ַלְּנִי to the potential/ַלְּנִי performance of giving/ַלְּנִי; the promised stage that follows initiated awakening via the blazing, inner-branched bush (SYM/Ex 3:12): what was activated at the burning bush is carried forward in coming to Sinai, which denotes the welcoming response to the initiation at the burning bush. Value, 376/ַלְּנִי: to assimilate the understanding of Unity. See **wilderness/ַלְּנִי**; **Sinai/ַלְּנִי**; compare **Sin/ַלְּנִי**, which lacks the final *yod/ַלְּנִי*. See, also, **Horeb/ַלְּנִי**.

4057; 6290

Wilderness of Paran (*Midbar-Paran*, מִדְבַּר-פָּאֵרָן) ַלְּנִי ַלְּנִי ַלְּנִי ַלְּנִי

a flow/ַלְּנִי of words/ַלְּנִי ַלְּנִי pertaining to bringing forth, *lit.*, the expressions/ַלְּנִי of the principles/ַלְּנִי that govern/ַלְּנִי over our potential/ַלְּנִי; from the root ַלְּנִי, meaning “to embellish, adorn, glorify”: to manifest—fully develop—each aspect of being (*ref.* CHP/Num. 12:16). Value, 577/ַלְּנִי: to renew and sanctify understanding of goals. See **wilderness/ַלְּנִי**; **Paran/ַלְּנִי**.

4057; 6790

Wilderness of Tsin, Zin (*Midbar-Tsin*, מִדְבַּר-צִין) ַלְּנִי ַלְּנִי ַלְּנִי ַלְּנִי

the flow/ַלְּנִי of words/ַלְּנִי ַלְּנִי pertaining to the divine/ַלְּנִי order/potentiality/ַלְּנִי; the arranging of the energies; the clothing of the thorn bush: the school of instruction where the thorns of the fire bush are felt and clothed; the prodding of wisdom regarding the paths of the holy; instructions concerning transformations unto our potentiality. Value, 386/ַלְּנִי: to assimilate the expressions/manifestation of Unity. See **wilderness/ַלְּנִי**; **Tsin/ַלְּנִי**.

4057; 6932

Wilderness of Kedemoth (*Midbar-Kedmute*, מִדְבַּר-קֶדְמוֹת) ַלְּנִי ַלְּנִי ַלְּנִי ַלְּנִי

an anointed/ַלְּנִי word/ַלְּנִי ַלְּנִי pertaining to a previous state of being/ַלְּנִי—*a beginning state of being*: eastern, pertaining to origins, beforehand, ancient, former; *lit.*, words to bestow oil/ַלְּנִי via examining/ַלְּנִי the interior nature/ַלְּנִי of origin/ַלְּנִי through the hallowed/ַלְּנִי gates/ַלְּנִי of life’s waters/ַלְּנִי, which are contained/ַלְּנִי for regeneration/ַלְּנִי. Value, 796/ַלְּנִי: to measure what is contained and to transform what is contained. See **wilderness/ַלְּנִי**; **Kedemoth/ַלְּנִי**.

4074-78

Madai; all sufficiencies, adequate (*maddai*, מַדַּי) ַלְּנִי ַלְּנִי ַלְּנִי ַלְּנִי

a release/ַלְּנִי of plenty/ַלְּנִי; *lit.*, the flow/ַלְּנִי from the portal/ַלְּנִי of blessings/ַלְּנִי; to have enough and more than enough: a connection with the source for a continual supply; *lit.*, messages/ַלְּנִי of insight/ַלְּנִי given/ַלְּנִי; an opening/formulation/son of Yapeth/ַלְּנִי/to enlarge/open corresponding to the mouth-throat opening that speaks from above, versus from the heart of meditation below; The Universal Gate of the East: the celestial palaces of the East in which the Trustees of Light reside; note: Madai’s role is to unfold the interpretations into teachings/words that provide a continual unfolding of all that we are. There is no end to the Word of YHWH/ַלְּנִי—it is a continual source and a continual strength of being; Madai’s speech is subject to the Magog/ַלְּנִי opening, and is a follow-up/result from the softening of light crystals via Magog. As we release these crystallized words of light, so we have and so we become; as we teach, so there is sufficient revelation to be fulfilled. The unfolding nature of life yields an abundance, a continual supply: there is no stopping-up of the waters. Value, 54/ַלְּנִי: the Son of Man/potential accesses

4079-81

Middin, Madian, Midian (*Midyan*, מִדְיָן) ַלְּנִי ַלְּנִי ַלְּנִי ַלְּנִי

from/ַלְּנִי the judgment/ַלְּנִי; seat of judgment/evaluations; contention; center of subconscious; *lit.*, the flow/ַלְּנִי of insights/ַלְּנִי to render/ַלְּנִי a decision/unfoldment/ַלְּנִי; place within the region of Moab/assurance to regulate assimilation of values as the small intestines extract values; depicts

the area of the subconscious; Midian is the seat of the subconscious where Mashe beholds the burning bush—the Fire of Wisdom blazing within his tribal branches; location where one hears the Voice of the Fire proclaiming liberty and freedom; to call forth all within to comprehend and be aligned with the Fire; to call for all to emerge from under the task masters of the physical dominion in which they are enslaved. Midian, as the subconscious, holds all the information that ever happens to us. Each day we continue to write and update the Chronicles of Midian, to renew or reinforce, the subconscious. Using the material in the subconscious is a *key* to understanding our patterns of thoughts and conduct as well as our expectations. We have a key to open the doors to the subconscious and rewrite the letters that are locking up our energies into the veils of the past. What is in the *subconscious is underneath* our awakened active consciousness. In the records of Midyan are the complete histories of our Name. This history contains all that we are from the womb of YHWH as well as all that has transpired in our lives when we came forth from the womb of our mother; indicates inclinations; negative subconscious powers contend for dominance; positive subconscious powers strive for awareness of all within; as a son/formulation of Avraham/אברהם via Keturah/קטורה/to excise: to contend, strive, quarrel; to be inclined; a region/state of memory and recall established unto a complete drawing out of our consciousness, until all is unraveled. Value, 104/44: holy insight.

4097 **midrash (מדרש, מדרש) W4Δ**

commentary, academy; the anointing of the spirit opens the door to knowledge unto strength/wisdom; the house of investigation, interpretation, exposition; the spirit/רוח facilitates/Δ the mind/4 unto full illumination of Wisdom/W; to mirror the paths/Δ, extract, discover/Δ in honor of Wisdom/W4. Value, 58/18: potential ascensions 544/Δ44X: to compose holy reflective insights. see W4Δ

4100-01 **what (מה, מה) א**

an interrogative: what, which, how, how much, why; a questionable quantity: some, something, whatever; *lit.*, a reflection/א of the invisible/א. Value, 45/5: means to release enlightenment. See **for which**/א.

4111 **Maleleel, Mahalalel (Mahalalel, מהללאל) 4444**

to praise El: to declare the glory of El/God from all acquired; a work/son of Kenan/Cainan/קניאן/the capacity to learn; *lit.*, the fullness/majesty/א of Light/א guides/4 progress/4 unto united order/44. Praise begets Yared/יארד/humility/to go down—reception/4 of revealed/4 insights/Δ—for the appropriate sharing of derived values. Value, 136/44: the hallowed role/support of Unity.

4124 **Moab (מואב, מואב) 444**

from/א our father/א4; an assurance; a place of restoring positions: *lit.*, drawing out/א of the vessel/4 the concepts/seeds/4 within/4; withdrawing/extracting principles; thus a reference to the land of the testicles; to extract and make full with concepts of unity; in the negative sense: to extract from unity the concepts that hold us together; to disregard the state of Israel even to defile one's own body/temple/4 as one puts confidence on the flesh which is given as an assurance; a people/extension of Lot/לوط/veiled derived from the facilitative aspects of man that enclose/wrap; the people/ignorance that persists in being united to the flesh nature, thus binding the soul energies to an ever-renewing entrance into the fleshly nature via the birth/death cycle: the account of fornication with Yisrael/ישראל at Baal Peor/באל פור/mastery of openings is an attempt by Moav to establish the mortal nature to preserve/maintain the life energies, and thus to prevent transcendence to promised potential; the third level of the priesthood

(Pinchas/Phineas/פִּינְחָס) provides the sword/enlightened tongue to open the gates unto full soul development and spiritual mastery; a formulation of Lot/לֹט. Value, 49/טז: a drawing out of semen via copulation; the result of united heads.

4131-32

staff, bar (mot, מוט) טז

a yoke, rod, pole; *lit.*, a result/ט of combining/י strength/trust/ט; also: to shake, quake, totter, waver, collapse, fall; *lit.*, waters/peoples/ט expand/י in trust by linking forces/ט: the quakes/upheavals/ט are due to the yoked workings/י of the inner assembly/ט and lead to a release of energies. Value, 55/אז: display of enlightenment. Compare **rod**/אז; **staves**/אז.

4135-36

front, circumcise (mul, מול) לז

to cut: to pare, uncover; to encounter; to confront; to counter; abrupt; to blunt; to stand facing; in front of; to make hidden things visible; to confirm the distinguishing role of spirit/intelligence over form; an initial release; to be free of deceptive coverings; also: to hem, make a fringe; *lit.*, to release/bring out/ט the unification of/י roles/ל; to bring forth/ט the vessels/י of the twelve/ל; the function of circumcision affirms the promise of our future state. The unveiled head speaks that we will not remain covered or disclosed within mortal flesh, but that we will emerge/break forth through these veils to reveal the glory of all within. As the glans pertain to the House of Yoseph, the circumcision of the glans affirm the role of the glans to bring us into new states and to support us in these states of occupation. The glans unveiled signify that the head that brought us into the earth for learning will be fully revealed. Circumcision is the sign of the covenant/agreement that we will enter into a fulfilled State of Mind Expanded attaining Totality/שלל. Value, 76/זו: consciousness of bonds; perceptions to join all inwardly. Compare **uncircumcised**/לז, see Covenant/שלל.

4137

birth (molad, מולד) דלז

birth of the moon, portrayed as the full moon projects out of the eastern gate: the moon confronts/לז the darkness to reflect full illumination/ד—even as a soul/name/positioning of spirit first enters into the elements in order to progress unto full maturity; an appearance; to make an appearance; *lit.*, to relinquish/break through the veil of the amniotic sac; *lit.*, to release/ט the unity/י of roles/ל brought to the vaginal opening/ד; the insight/consequence/opening of gates/ד acquired through circumcision/לז; *lit.*, upper and nether springs/ט united/י for procession/ל through the door/ד; Aramaic: “new moon,” meaning the dark moon (in signification of the captivity to receive light). Value, 80/פ: expansion; appearance of fruit.

4138

birthplace (moladet, מולדת) דלז

a birth/דלז renews a place/ד; nativity; a native; birth country, homeland; kindred, offspring, family; birth/דלז of the regenerative/ד: a contextual foundation from which to proceed upon receiving the gift of positioning/name (such as the change from Avram/אברם to Avraham/אברהם); *lit.*, an anointing/ט to balance/י roles/ל in all gates/ד, unto resurrection/ד. Value, 480/פד: a renewal of soul.

4150-52

appointed (moade, מועד) דלז

a fixed time; an assembly, meeting, festival, season; the place of meeting; *lit.*, to fulfill/ט in agreement/י with the witness/ד; to gather/ט in unity/י of understanding/ד in the gates of the elders/ד. Tehillah/Psalm 104:19: “He appoints the moon for the appointed times/*l'moadim*; the sun knows from which it comes.” As we walk in the illuminations of the sun and moon, we are synchronized with the activities and the emanations of Light. We are appointed as the moon for the *moadim*—to journey forth and to reflect in Unity the understanding in the gates; as the sun

4150-52; 166-69 **tabernacle of the congregation** (*moade ahal*, מועד אהל, 𐤌𐤓𐤕 𐤀𐤁𐤋) tent of meeting: an appointed/𐤌𐤓𐤕 covering/dwelling/𐤌𐤓𐤕; the rendezvous of the soul members within the body; a seasonal habitation; *lit.*, a gathering of peoples/waters/𐤌 united/𐤕 in understanding/𐤐 and outlook/𐤀, being of the founding principles/𐤀 and (therefore) in enlightened/𐤀 roles/𐤌. Value, 156/𐤕𐤓𐤕: dedication to the flourishing of Unity. See **tent of meeting**/𐤌𐤓𐤕 𐤌𐤓𐤕; **congregation**/𐤕𐤌𐤐, 𐤌𐤓𐤕.

4172 **fear (morah, מורא) 𐤌𐤕𐤕**
awe, reverence; respect; dread; a miracle, awesome event; *lit.*, to release/𐤕 the containments/𐤕
of the mind's/4 concepts/perceptions/4. Value, 247/𐤕4: mind released completely.

4191-94

Muth; death (*mute*, מוּת) XΥמ

to shed off the old skins; to die; to drawout mercy unto renewal/transformation; dead: a state of pestilence, destruction, slumbering, powerlessness; to be dead in sin is to be inactive, sleeping, unaware of the works of Light; *lit.*, to draw out of/מ the containments/Υ of the composite/whole creation/X; a transformation; *lit.*, an outpouring/flowing/מ coupled with/Υ regeneration/renewal/X; to be extended: “death” will be no more when there is no longer need to be extended/unfolded; when fully extended—when all has been born from the inner womb of life in every person—there will be no more mortal birthing and dying; the last death is via the sword/tongue of Pincus that pierces our ears and subconscious; fluids balanced and changed direction, the four directions (N.S.E.W) are seen in the X, indicating the composite to which all returns; the body returns to dust/land and to the water and the air; the spirit or breath, returns to the Fire, essentially, all returns to the Properties of Thought from which they are formed. The Properties of Thought are foremost Fire/Initiations of Wisdom, then Water/Reflections, then Air/Expansions; the combined properties form lands or states for transformations. Value, 446/ΥמX: a continuation of cleansing contractions and expansions. See **immortal**/XΥמלX; **die not**/XΥמ 4C.

113

to terrorize; danger, ruin, destruction—all of which denote the potential of the fires being gathered. Values, 453/אָל: to measure the potentiality of processes; 848/חָוָה: sign of a regenerative flow of labors/services.

4294-98

rod, tribe (mattah, מַטֶּה) אָטוּ

a branch, twig, staff, stem, span; expansion, stretching out; family: a branching/offshoot of life—even as the twelve tribal members within are each distinct, but unified, channels of life: projections of light/אָ—gathered dynamics/טוּ—in an embodiment of waters capable of transferring states of residences/וּ; *lit.*, waters above and below/וּ comprising/טוּ life/אָ; a flowing/fullness/וּ of the centers/טוּ of life/אָ: thus, an anointed/וּ community of members/טוּ—of the faculties/אָ of man; a shepherding/טוּ of the people/וּ belonging to Light/אָ; to gather into centers/טוּ all that flows/וּ of life/אָ; symbol of the tongue, as a rod/means of communication and implementation; also: a bed, couch; inclined, reclined, down. Value, 54/דָּ: the potentialities of the Door. See **soul**/וּוּ; **staff**/טוּוּ; **staves**/דָּד. Compare **rod/tribe**/טוּדוּ.

Michal (mikal מִיכָל) אָלעל

a rivulet, brook or river's beginning; daughter of Shaul/inquiry who is granted to David by his unveiling of darkness (I Shmuel 18): via the anointing/וּ we receive/ל branches/וּ of instruction/ל that result from the circumcision of the Philistines; note the name is comprised of the values of 10,11,12,13. Value, 46/זָ: streams of mercy.

circumcision (milah מִילָה) אָלעל

blood facilitates reception of the instruction/lessons of light. Value, 40/ק: 85/אָ: see **mul**/לעוּ

3205

midwife (meyaledet, מֵיִלְדֶּת) אָדלעל

lit.: to draw out/וּ the yeled/child/דלעל; for the sake of totality/אָ, affecting the future; gynecology, sage. Value, 61/זָ: dependable support of the Seed. see **child**/דלעל

4310/4325; 4809

waters of strivings (may-mereevah, מַי־מְרִיבָה) אָלעל אָלעל

variant/conflicting messages/impulses; *ref.* to the collections of waters/soul members in man that are in the process of being transformed in alignment with the inner cornerstone of life; *lit.*, the cleansing/וּ activities/ל of an anointed/וּ mind/אָ regulating/ל the body/דוּ unto regeneration/אָ and the soul/דוּ unto resurrection/אָ. Value, 702/דוּאָ: the regenerative wisdom/fires of the body. See **waters**/וּלעל; **Meribah**/אָלעל אָלעל.

4310/4325

water, waters (mayeem, מַיִם) אָלעל

any natural fluid; changeable mirror: a means of reflecting an image; the composite body of mankind, given for reflection upon our individual development and our positions amongst the whole; aids—teachings, visions, messages—that make visible our spiritual structure; the seminal fluids by which spirits enter into earth to take on form for further development; the primary element in living forms: the nature of life to support earth/body—to refresh, renew, and cause to flourish; *lit.*, the upper springs/וּ blessing/ל the nether springs/וּ. Value, 90/י: transformations. See **mem**/וּ, וּוּ; **place**/וּוּוּ.

4327

kind, type (mayeen, מַיִן) אָלעל

a specialization/וּ of waters/לעל; a portion; an inward branch function; sectarian, heretical; genus, classification according to species; sex, gender, or function; *lit.*, spirits/וּ given/ל purpose/ל. Value, 100/ק: to distinguish.

4370; 906

breeches (miknas-bad, מִכְנַס־בַּד) אָלעל אָלעל

a collection; assembled, gathered in; to be profitable, rewarding; a white linen garment (an assembled collection of flax); trousers, slacks, underpants; imported: to import, or to collect, all

that is within the loins, illustrating the role of the mind to gather the life principles resident within man—*esp.* in the loins, the seat of generation; to take/assess/פּוֹרָשׁ a portion/אֶחָד of all gathered: from all distilled and manufactured, each in its season of growth/production; *lit.*, to draw out/וֹ of productivity/שׂ a display/וֹ supporting/פֶּ conscious/שׂ insights/אֶ; the means of the mind to store, draw out, and gather: this function of the mind—this formulation of Aharon/אֶהָרֹן—shall pertain to the state of thought formations [as it says : “it shall pertain to his thoughts/flesh” (TQ/Lev. 16:4)]. Value, 176/יָוָם: a holy understanding of Unity. See **linen/poles/אֶשׂ**; **meeting/collection/פֶּשׁעֵי**. Compare **linen tunic/אֶשׂ** כִּתְמוֹן.

4375

Machpelah (Mak-pay-lah, מכפלה) אֶלְכָּל

a folding, doubling, multiplying; dualism; to be comprised of various natures; multiplier, a product of arithmetic; as patriarchal burying place: symbol of the womb—the cave we enter enroute to embodiment; *lit.*, to draw out/וֹ a branching/שׂ to make apparent/וֹ the roles/ל of life/א—as in the cavity of the womb; preliminary womb-stage development, transferring the life essence from Ur/Light fields/אֶרֶץ unto Hebron/חֶבְרוֹן/associative values in the earth. Value, 175/אָוֶן: a holy covering for the egg of life.

4376-77

sell (meker, מכר) אֶשׂ

a value, extraction of ones products, a teaching of knowledge as to draw out the productivity of the mind, to offer value. Value, 44/אֶשׂ: 260/פֶּשׁעֵי

4397

messenger, angel (malak, מלאך) שׂאֶל

one holding the message of each name, thus there is an angel for each Name of Light; to draw out/carry as water/וֹ the Order/ל of the primary/א branch/שׂ of life which is the name of each spirit.

dictionary (milon, מילון) יֶלֶן

an extracting process/וֹ of instruction/ל which contains/וֹ the product/result/וֹ; an examination of speech (ל/rod/tongue) revealing a potential extension of light. Value, 45/אֶשׂ: extraction of light

4414-19; 3220-22

Salt Sea (Malach Yam, מלח ים) מַלַּח

depicts the bladder; sea/מַלַּח of seasoning/acuteness/dispersement/מַלַּח, located in the vale/depths/ מַלְאִי of Siddim/מַלְאִי/the breasts/affluences/prosperity (SMB/Gen. 14:3); waters in the vicinity of Sodom/מַלְאִי and Gomorrah/מַלְאִי; *lit.*, to disperse/וֹ the distillations/ל of labors/א gathered /ל from waters/fluids/וֹ. Value, 128/מַלְאִי: to purify the extensions of labor/services.

4421

war (mil-cha-mah, מלחמה) אֶשׂאֶל

to join forces; from the root מַלַּח, meaning “joined together”; *lit.*, to release/וֹ the order/ranks/ל of an exercise/א fully/וֹ in light/א; warfare; to fight, battle; a combat, struggle, campaign; *lit.*, to draw forth/וֹ the corrective rods/ל in the effort/א to cleanse/וֹ life/א (of vain expirations); a flood/וֹ to prompt/ל exercise/א and to open the floodgates/וֹ of illumination/א (Isa. 59:19-20). Value, 123/מַלְאִי: to sanctify the productivity of processes. See **bread/וֹמַל**.

4427-32

Melech, Molech, Moloch; king, master (melech, מלך) שׂאֶל

an authority to rule the branches/tribes coming out of/וֹ you/yourself/שׂאֶל; to draw out all inward orders within the branches/tribes; to take counsel, consult, consider, determine, take advice; to rule, one drawn out of the people to order the branches, who distributes/releases/וֹ and orders/ל the productivity/branching/שׂ; a deity of the Ammoni/מַלְאִי, a master of thoughts held; the Master of the Universe: King YAHÚWAH, who governs over all lands from the lowly—the one not knowing, and the exalted—the one knowing all. Blessed is His Name who deals justly with the lowly and the exalted. Happy is the man who knows that he is one with the King and one with all peoples. Value, 36/יָוָם: order of unity; 90/יָוָם: to be righteous; also: militarism.

Milcah (Milkah, מלכה) אצל

a governess, queen; one who rules/צל by light/א; governess to assist the release of inner essence, regulating the aroma of name/spiritual positioning; daughter/renewing construct of Haran/אא/keen intelligence; *lit.*, to draw out/צל the authority/ל of our branches/צל of light/א. a direction of concepts unto fruitfulness/ productivity. Value, 95/א: order in life.

King of righteousness (Malchi-tsdek, מלכי צדק) אדלצל

the tenth king in the series of mastery development of a name; mastery of charity, note the progression and order of letters, *mem*, *lamed*, *kaf*, and *yod*, and also the progression of *tsade* to *qof*. Value, 87/א: spokesman of completion

water; name of the 13th letter of the alefbet (mem, מם) א

denotes comparison, the abilities of absorption/reflection; symbol of waters, peoples; the means to reflect and draw out all contained/held in the *waw*/ו, the symbol of Unity: thus, by Unity/the *waw*'s reflection of itself water/א is created; *lit.*, the flow/א of water/life/א; depicts the inner and the outer flows of life; aids in sound/noise production (Rev. 1:15; 17:15); note: as the life of seed is released by the action of water, so are the properties of holy seed drawn out to create the people; Equation: א = 4/unity. Value, 80/א: expression/manifestation. See *mem*/א; *water*/א; *six*/ו.

kingdom (mamlecha, ממלכה) אצל

of/א a state/אצל; sovereignty; a release of authority to establish a kingdom/realm/state; *lit.*, a reflected/א flow/א to order/ל the productivity/צל of life/א. Value, 135/א: domain regulated by illumination.

trustee, from her, (mim-men-nah, ממנה) אא

one in charge, officer, appointee as the fem. is put in charge of the concepts to carry them forward, an entrustment; *lit.*, to draw out/א fully/א extending/א light/א. Value, 45/א: an extraction of light.

from him, from us (memenu, ממנו) אא

an acknowledgment of bonds; *lit.*, a release/א of the fullness/א unfolded by the flourishing nature/א of unity/א. Value, 136/א: to distinguish the order of bonds.

Mamre (mamray, ממר) אא

a plain/spreading place in the vicinity of Hebron/אאא; to fly, take off, soar; a vision, appearance; view, sight; a mirror; to mirror the light energies, to make visible the soul fields; *lit.*, from/א the mirroring/א of principal/א light forces/א; as an Amori/אא/he speaks strength, being an upholding brother to Eshcol/אאא/to assemble/cluster and Aner/אא/a youth/renewing trait and also a confederate of Avraham/אאא: the exhilaration/influence of new wine/understandings (these four being leaders of heavenly hosts); what is seen from a saying (Amori): a vision/appearance that comes from a saying; also: to be rebellious, obstinate, disobedient, turbulent; note: the אא/oaks of Mamre indicate its region of influence over Hebron: Mamre is a dome over the area of Hebron and extends over the fields of Machpelah/אאא and over the Chitti/אא (SMB/Gen. 13:18; 14:13, 24; 18:1; 23:17, 19; 25:9; 35:27; 49:30; 50:13), likewise is the mind a dome over the body fields, a domain of associations; the traits of Mamre, Eshcol, and Aner are within the soul (Torah Light Notes SMB/Gen.12:5; 14:22-24). Value, 281/א: to elevate an expression of principle; to give eminence to expression of expansions. Compare **to say**/אא.

cakes of fine flour fashioned after the pattern of the boards of the *mishkan*/מִשְׁכָּן, signifying that concepts/beaten grain form in alignment with the dynamics of the body; *ref.* to the Staff of Life, in that bread supports the body as a staff supports the skeleton; (7) *rekikay matzot*/רֵקִיקַי מַצּוֹת: thin wafers fashioned after the pattern of the priest's cap, signifying that concepts/beaten grain form in alignment with the enlightened mind; (8) *challot lechem chamatz*/חָלֹט לֶחֶם חָמָץ: offering of leavened bread (made in connection with peace offerings/זֶבַח שָׁלוֹם) in the shape of one round loaf, to commemorate the unity of consciousness characteristic of thanksgiving; (9) *shavuot mincha*/שָׁבוּעוֹת מִנְחָה: two wave loaves of leavened bread offered during the Feast of Weeks, denoting the first fruits of the manifestation of the Word in the flesh/through Thought formations; *note:* the *minchot* offerings are measured in handfuls/tenths of an *ephah*/אֶפָה, whose portions are determined by the capacity of the *mishkan*/tabernacle/body, indicating that we are to rest in/be content with the level at which we are functioning, having faith that HaShem enlarges our hearts unto greater capacity at an appointed time. Values, 103/אָפ: consecrated communications; 498/מִלֵּך: measurement of transformation in labors/services; composing changes/transformation stages unto ascension. See **fine flour**/מִלֵּך; **ephah**/אֶפָה. Compare **offering**/זֶבַח; **wine offering**/זֶבַח יַיִן; **burnt offering**/עֹלָה.

5299 **to sift, clean (*menupeh*, מְנַפֵּה) אֶפָה**

from/מָּ being lifted/waved/אֶפָה; *lit.*, to cleanse/מָּ by swift currents/מָּ expirations/פָּ of air/אָ; also, to be swollen, inflated, puffed up; haughtiness. Value, 175/אָפ: to distinguish or obscure an understanding in light. See **sieve**/אֶפָה.

4501 **torch, candlestick (*menorah*, מְנוֹרָה; מִנְרָה) אֶפָה; אֶפָה**

lamp stand; a flowing lamp, positioned from the loins to the lungs: its lights being produced by the ongoing yielding of oil from the tribal branches; a perpetual flow of light, the eternal flame, radiant beams, *warp beams* comprised of the seven basic strands of light, yarns of light, the golden strands formulated to conduct light; in conjunction with the warp, the woof is the weaving of the light rays daily into a fabric of strands; comprised of ten cups per branch, having seventy cups for full illumination and understanding; the menorah is one piece of gold being a unified flow of Wisdom; the central column holds the complete seven-fold Nature of Light of Name comprised of the seven pillars of Wisdom, each Name is a Shaft of Light, a position of Wisdom in the Eternal Flame; the central shaft is the Name of each person; the branches are their tribes; as the menorah branches to extend/unfold itself, three branches appear on the right and three branches on the left, both sets of branches, being two sided, yield positions for all twelve tribes; the branches are the tribes/operations of Mind; the tribes mirror each other, six on one side and six on the other in conjunction with the mirroring positions of the encampments of the tribes around the Miskan/Tabernacle; the menorah is not stationary but in continual rotation so that what is on the front side rotates to be on the back side and vice-a-versa, according to the positions of the camps in procession during the year; the front side of the lamp houses the camps in the East and the South, the 180° for the day; the reflective side of the lamp houses the camps in the West and in the North, the 180° for the night, those in the West mirror those in the East; those in the North mirror the camps in the South; *lit.*, a flow/river/מָּ drawn in/מָּ by the priestly mind/אֶפָה for illumination/אָ; the anointing oil/מָּ of the Son of Man/מָּ is a vessel/יָ of the mind's/אֶפָה illumination/אָ; *note:* during lighting the menorah, the inner life energies are brought into alignment with the emanations of light pertaining to each day and night; the duties of Aharon to trim the lamp corresponds to the role of mind to channel the flow of illumination coming from the composite flow of oil as a result of the tribal melt-down from the *olah* offering of each morning and evening; the oil is processed through the seven branches or columns

of the Aleph-bet to fill the seventy cups of the menorah, through which the lights are processed unto full understanding; the seven pillars of the Letters are designated right to left and stationary manifesting their position while the positions of the tribes rotate through the pillars according to their continual procession in Light; the lighting of the menorah commences with the central stalk, and then the stalk directly to the right of centre, then left to centre and so on until the furthest branches are lit and all seven branches flow as one stream of light ascending out the top of the head and descending encircling the body with light, as a robe of righteousness, and penetrating through the loins unto our feet, whereby we walk in the complete, seven-fold spectrum, of Light; the seven pillars, each with four columns stacked, convey the objectives for illumination. Values, 52/𐤓: flourishing of unity; 295/𐤔4: the mind transforming energies for Light; 301/𐤕W: fire/wisdom of *alef* power/Principle. Compare **lamp**/𐤔4𐤕.

4519

Manasseh; to forget; to shift, be moved (*menasseh*, מְנַסֵּה) 𐤌𐤕𐤔𐤕

to be removed, carried from one place to another; to raise, promote, heighten; to lay claim: to go beyond, forgetting the past in light of present awareness; as branch/tribe of Yisrael/𐤕4𐤕W𐤕: means of maturation—the light energy of the testes and ovaries; the life branch with inheritance on both sides of Yordan/𐤕4𐤕𐤕, signifying the ability to go beyond and lay claim to our total expansion; *lit.*, a flow/𐤕 to exchange positions/𐤕 of the fire's/W radiance/𐤔. Value, 395/𐤔𐤕W: wisdom transforming life. See **soul**/W𐤕𐤕.

4533

veil, mask, cover (*masveh*, מַסְכֶּה) 𐤌𐤕𐤕𐤕

to camouflage, disguise, conceal, hide; *lit.*, to mirror/𐤕 the dimensions/𐤕 of a vessel/𐤕 of Light/𐤔. Value, 111/4𐤕𐤕: to cover the activities of Principle.

4540-41

molten image (*masukkah*, מַסֻּכָּה) 𐤌𐤕𐤕𐤕

a flowing metal image, depicting man in flux—not stable; a libation; being apart from/𐤕 the *sukkah*/𐤔𐤕𐤕: *lit.*, apart from/𐤕 the structure/𐤕 comprised of the branches/𐤕 of life/𐤔 (Neh. 8:14-15); also: a mask—an obfuscation of reality. Value, 125/𐤔𐤕𐤕: mind fragmenting the energies. See **booth/sukkah**/𐤔𐤕𐤕; compare **idol**/𐤕𐤕𐤕4; **graven image**/𐤕𐤕𐤕; **image**/𐤕𐤕𐤕.

4550-51

journey, departure; remove (*masah*, מַסַּח) 𐤌𐤕𐤕

to extricate, as to remove a stone from a quarry; implies preparation for a journey or march; *lit.*, to draw out/𐤕 the structure/𐤕 of one's consciousness/𐤌. Value, 170/𐤌𐤕: to distinguish an understanding.

4591-93

few, small, little (*mawat*, מַעַט) 𐤌𐤕𐤕

to be scarce, rare; to decrease, diminish, thin; to dwindle; to dwarf; to consider less or be less; few; *lit.*, to subtract/reduce/𐤕 the parameters/𐤌 of all gathered/𐤌. Value, 119/𐤌𐤕: mind of dependence. See **Zoar**/4𐤌𐤕.

4603-07

sin (*mawal*, מַעַל) 𐤌𐤕𐤕

transgression; falsehood, deception; to act faithlessly, misappropriate; to betray; misuse of sacred property; a state of elevating one aspect of self above the whole; to deem something or someone more important than the whole of man, thereby violating both the trust of unity and the individual part or member so misused; *lit.*, waters/𐤕 darkened/𐤌 for instruction/discipline/𐤕; also: to lift, raise from above; to allot; above, upon, from. Value, 140/𐤕𐤕: consecration reduced.

4616

heed (*ma'an*, מַעַן) 𐤌𐤕𐤕

to address, reply; so that, for the sake of, in order to; because of; *lit.*, from/𐤕 attention/𐤌 to a dis-

play/י; the flow/י of understanding/ו from potentiality/י. Value, 160/תפ: to distinguish references. See **for the sake of**/יִּוְלָל.

4629-32

Mearah; cave (ma'arah, מערה) אָוֹ

a den; an empty/open place; to cavitate: to enter into a secluded place for habitation; *lit.*, to draw out/י the understanding/ו of the mind/א for illumination/א; to mirror/י the understanding/ו and knowledge/א of life/א. Value, 315/של: to assimilate received enlightenment.

4643

tithe (ma'aser, מעשר) אָוֹ

the first tithe; from/י ten/אָו: a tenth; the contribution of belonging; the tenth portion from one's wealth—investments of all sown, for purpose of re-sowing; foremost are the tithes/devoted activities of the inner energies of soul; second are the tithes of allotted periods/time (being mindful of the first, actually, as time is an indication of the giving activities of light); not to be neglected are tithes of the elements; *lit.*, from/י understanding/ו the wisdom/ו of Him who rules by giving/א; derived from people of understanding and gives strength to the teachers/priest; the anointing indicates a measure verses a whole that is given, a certain part—a tenth, a portion of one's attainment; a measure unto receptivity and means to acquire the spiritual; root of אָוֹ is אָו meaning ten, thus a tenth/wealth as a combination of all energies/jewels. Value, 610/לֹא: the manner/א of the hand/ל—to mind the hand; to mark/pay attention to the mind of the hand.

4672

to find, discover (matsah, מצא) אָי

to reach, overtake, come upon; to meet, encounter; to reveal; *lit.*, to make visible/י the transformations/ר of Principle/א; to be sufficient; to take inventory; *lit.*, to draw out/י organized hosts/ר of concepts/א. Value, 131/לפ: to confirm the direction of an expansion. See **tithe**/אָו.

4673-74

pillar (mitsavah, מצבה; mitsav, מצב) אָי, אָי

a garrison; standing place, specified position; status, condition, situation; a memorial; *lit.*, designating/י righteous forces/ר of a house/soul/א; the stance ר to formulate א according to the nature of spiritual flow י of light/life א; spiritual pursuit establishes life. Value, 132/לפ: the spiritual mind establishing a house. See **stand**/אָי; compare **pillar**/אָי.

SYM/EX 25:32

sides (mits-tsi-dey-haw, מצבה; mitsav, מצדיה) אָלֹאִי

ref. to the menorah, the side flanks, area of branching as the ribs branch from the spine; *lit.*, to exact/י transformations/ר in perspectives/א to fulfill/ל light/א; Value, 50/י: to be extended.

4682-83

pl. unleavened bread (matzot, מצות; מצות) אָי; אָי; sing. (matzah, מצה) אָי

depicts humility and truth, simply pure: a composition made from concepts/beaten grain unified in oil/understanding; squeezed, pressed; to extract, express, drain out; *lit.*, to extract/draw out/י the intention/ר of Light/א; also: strife, quarrel, contention: communicative process in which all difference is exhausted/eliminated; *lit.*, means to extract/draw out/י the solution/י that unifies/י and completes/א; to mirror/י the righteousness/ר of Torah/א. the water/peoples pursue life (singular) or spiritual means to change and pursue light. the only bread to accompany the sacrifice relating to our pursuits for light. Values, 135/לפ: the pure instruction of Light; 536/לפ: sign of a domain ordered by Unity; 530/לפ: sign of sanctified roles. See **begin/profane**/לל. See **grain offering**/אָי.

commandment (mitswah, מצוה) אָי

victory of administration, principles of overcoming achieving success. the commandment guides us to live as his people. the spirit directs us to administer unto life; root אָי. Value, 22/א: 141/אָי.

4701

mitre (meetsnepphet, מצנפת) X771-7

a turban, headdress; from/7 the wrappings/771 of creation/X—revelation: layer upon layer, wrapping upon wrapping; the envelope/concealment of revelations; a gift from Moshe/7W7 to Aharon/77474: a gift from the spirit of man to the mind as proven servant: the diadem/*glistening*/771 placed in the turban represents the mind's eye; *lit.*, from all/7 transferred/7 are the potential/7 expressions/7 of the Torah man/X; also: the whinny of a horse (the sound being a signet/salient feature of the chariot steed—often with a blaze on its forehead—coursing with flowing mane). Value, 660/74X: the measurement of the mind's dimensions. See **nazarite**/4757.

4712

boundary (matsar, מצר) 471-7

to make tight; to distress; channel of the sea; straits, narrow pass; isthmus, neck of land; to twist, spin; to limit, fix boundaries; also: to be sorry, depressed, oppressed, constricted; *lit.*, to draw out/7 the forces/7 of the mind/4. Value, 330/7W: wisdom's guidance. See **Egypt**/77471-7.

4713-14

Egypt (Mitsraim, מצרים) 77471-7

from the root word 471 meaning to form, fashion, a rock, depicts earthly forms we enter into, a spiritual pursuit of knowledge to fulfill life; we are called out of Egypt to be children of Israel; the mem/7 prefix and the plural suffix/774; a branch of Cham (SMB 10:6), plural of 471-7, “disharmony, dissonance, discordance; to be confining”—multiple boundaries: to limit, border, depress, distress; a narrow/straight pass, an orifice, opening; to make evident an orifice/opening via shapes/molds/forms; to make a vent; to define shapes and processes; to bottle the fragrances of Shem; to mother the energies unto strength; out of/7 inscriptions/7 arise freedom of thoughts/47—which drove Yisrael/747W7 (the expanse of Name perfected with soul) into Mitsraim, land of restrictions to facilitate expansion; *lit.*, waters/7 to transfer/7 chief principles/4 inscribed/7 for full reflectivity/7 (compare Dan. 9:26); **State of reflections of the Transforming Mind at work in the waters**; to draw out/7 transmutations/7 of mind/4 from activities/7 of reflecting life/7. Note the inverse of 471 in the word *aretz*/747/land: the will/4 of the mind/4 to compensate, love, satisfy, free, fulfill/7—the inward land-state unto which we arise in coming out of Mitsraim. Value, 380/7W: wisdom expressed. See **boundary**/471-7.

4725

place (maqom, מקום) 774747

from/7 establishing/7747: as a result of arising, a place is formed; to position; to specify a dwelling/station in life; a locality; *lit.*, a drawing out/7 of the layers/7, to hold/7 life/waters/7. Value, 186/7747: to distinguish/sanctify an expression of Unity. See **waters**/77477; **to rise**/7747.

4726/4744

fountain (maqor, מקור) 4747; (maoor, מאור) 4747

a water source, spring; original, root, origin; interior of the womb; *lit.*, the holy waters/7 chosen/7 to carry/7 the head/4; also: a beak, striker, trigger—means of starting a flow. Values, 340/7W: wisdom in waters above and below the firmament; 346/77W: the spiritual flow of Unity.

4758-60

possession (mikney, miknah, מראה) 7747

a reflection/7 of acquiring/7747; a purchase, property; a price, payment; to release/7 a domain's/7 potential/7 for illumination/7. Value, 195/7747: to control the transmutation of gifts.

4758-60

vision (mareh, מראה) 7474

from/7 seeing/7474; an appearance; the result of seeing; a sight, view, mirror, speculum; an exhibit, display; a reflection/drawing out/7 of the mind's/4 conception/4 of light rays/7. Value, 246/7747: the mind's reflection of Unity. See **regard**/7474.

7246

well mixed (murbechet, מרבעת, מרבעת) אצאא

from the root צאא/to *soak/thicken with oil*; used in the term *solet murbechet challot*/אצאא אצאא, which are cakes of fine flour mixed with oil and prepared in the shape of sticks, to commemorate both the rod of instruction and the bones/boards of the *mishkan*/אצאא/tabernacle/body, the house of instruction: symbolizes studying and integrating the Word into one's life, that it may become a staff/support to one's activities; *lit.*, cleansing/א knowledge/א of the interiorized/א teachings/א of Torah/totality/א. Value, 662/אאא: a renewed mind supporting the body.

spies (me'ragelim, מרגלים) אצאא

to be apart from knowledge אא yet in the avenue א where there is instruction א to attain the spiritual reflections. Value, 71/אא: to be blind to the aleph principle all around

4802

stewing pan (marcheshet, מרחשת) אאאא

deep frying pan; to be baked in a pan; used in the term *mincha maracheshet*/אאאא אאאא, which is unleavened bread made of fine flour and baked in olive oil: the depth of the pan indicates that the concepts/beaten grain come from the dream or meditative states and are subject to interpretation by the priestly mind before being offered upon the altar/אאא (heart); *lit.*, the extracted/א thoughts/א that emerge/א from assimilation/א of a continuum/א. Value, 948/אאאא: continuing measurement of domains reflective of covenant perspective. Compare **pan**/אאאא; **oven**/אאאא.

4809

Meribah (Mereevah, מריבה) אאאא

to quarrel, dispute; strife; place in which Moshe/אאא and Aharon/אאאא strove over the waters—disputed concerning the soul centers (collections of understanding that express the spirit) and the messages pertaining thereunto; *lit.*, a reflection/א of the mind's/א active control/א of the body/soul/א within the continuum of life/א. Value, 257/אאא: knowledge that determines the goal/future. See **waters of strivings**/אאאא אאא.

4813

Mary, Miriam (Miryam, מרים) אאאא

an anointed/א mind/א receives/achieves/bears/א fullness/א; sister of Moshe and Aharon, mother of Mashiyach conveys the primal receptor of light, for one does not receive the light without the anointed mind/אא; an agent of music and dance in the assembly—to elevate, lift, raise up what is stored; also: to rebel, reject, dispute regarding Moshe's wife; as well as to refuse to accept the edit to drown all males born of Israel; *lit.*, the mind/waters above/א either upheld or ruled/א by the activities/א of the waters below/א; the upper springs/א determining movement and progress/א to bless/א the nether springs/א: denotes the facilitative role of Miryam between the brothers Moshe/אאא and Aharon/אאאא. Value, 290/אא: mind of transformations.

4818

chariot (merkavah, מרכבה) אאאא

agent of transformation; light form that carries us from star field to star field, or from one plane of knowledge unto another; revelation—the unfolding of light within determining future destinations; *lit.*, to anoint/nurture/א the mind/א unto productive/א consciousness/א of life/light/א. Value, 267/אאא: a mind structured by Torah/Law.

4847-4848

Merari (Merawree, מררי) אאאא

often translated as bitter, formulation of Levi/unity to uphold all as the skeleton of the body, *lit.*, to extract/א thoughts/א of knowledge/א unto fulfillment/א; force to solidify thoughts to be hard, hence the concept of bitterness. The 12 cities of Merari provide a framework for the twelve progressive steps of the tribes. Value, 63/אא: structure of journey/processes; skeleton of communicate.

4852-55

Massa, Mesha; burden (*mishah*, מִשָּׂה) 4W

a role/load to carry, including a prophecy or utterance; an objective/purpose given to the Levites; *lit.*, to draw out the properties/ of Wisdom/W via principle/4; the claim of life on any given, organized energy. Value, 341/4W: Wisdom releasing concepts.

4863

kneading troughs (*misheret*, מִשְׁעֶרֶת) X44W

vessels to hold leavened dough until it has risen; the subconscious; *lit.*, releasing/raising/ fire/heat/W to expand/4 knowledge/4 for extension/X. Value, 941/4WXX: to measure a regenerative domain by the flow of Principle. See **leaven**/44W.

4871-74

Moses (*MaSheh*, מֹשֶׁה) 3W

to draw out/ the *Sheh*/lamb/3W; one drawn out of the waters of the womb as before, when he was first drawn out of the Fire of YHWH (being a construct of Le'uwi/Levi, Ex 2:1-2); the outer covering, or veil; to be drawn out of the waters/peoples (Chazon/Rev 17:15) as drawn out from *hayeor*/the river/watercourse; the harmony of water/ and fire/W to give light/3; a metaphor for the spirit of universal man which fuels the name whereby all aspects of life are designated by tribe/branching and according to which one is gathered out of the nations; the pattern/design of the Body of Humankind according to the composed pattern in the Spirit; all aspects of spirit/intelligence assembled within the form of man; a drawing out/ of the spiritual form of life/lamb nature/3W (SYM/Ex.12:3): thus, Rav Masheh is the most humble teacher, in that he is willing to abide in clay forms; *YHWH speaks unto Masheh*—unto, the complete drawing out/release/ of the fires of wisdom/W: unto full illumination and radiance of Light/3; the inverse—the reflection—of HaShem/ W3/The Name; the inverse state enables one to see the end from the beginning, thus YHWH has placed within us the culmination and full mirroring of all the Wisdom has begun to work within us; *lit.*, **a mirroring/ of the Wisdom/Fire Nature/W of Life/3**; a flow/ of the liquid gold/wisdom/W of Universal Life/3: a drawing out from the inner to create the outer—both garments of flesh and garments of light, whereby the outer is indebted to the inner (MT/Deut. 15:2); the appearance of the daughter of Pharaoh and Mashe is the coming of humankind into flesh manifestation, the evidence of the birth and maturation/expansion of Mind that precedes the manifestation in the bringing forth of Yaaqov/Jacob and Esau. The birthing of Yaaqov and Esau is the mirroring of Mind whereby the Mind expands into Ruach united to flesh as Bot Pharaoh/flesh joins with Mashe/spirit in the River, as stated in the union of mother and son—Bot Pharaoh (body) housing the ish-man (Masheh), thus MaSheh is also called the son of Pharaoh even as we also are called until we refuse to be called the offspring of the daughter of Pharaoh, in that we recognize that we have been brought forth *with flesh* but not *by flesh*; MaSheh is the House of Levi/Unity from which the Tabernacle of YHWH is drawn out and through whom it is revealed (SYM/Ex 2:1-5). Value, 345/3W: Wisdom drawing out Light. See **debt**/3W, 3W; **messiah**/47W; **Yam Suph**/7YF 77; **hayeor**/473.

4871-74; 5382-84

debt (*nashe*, נִשָּׂה) 3W; (*mashe*, מִשָּׂה) 3W

a drawing out from the inner to create the outer, which is thereby indebted to the inner; *lit.*, to draw out/ the nourishment/W of life/3; what is neglected, abandoned, weakened, exhausted, loaned, lent out (MT/Deut. 15:2); *lit.*, to suck out/ the vitality/W of life/3; also: to massage, draw out, pull out; therapeutic action. Values, 345/3W: to assimilate the flow of enlightenment; 355/4W: to assimilate the potential of enlightenment. See **debt**/3W.

el Messih, Messiah (Mashiyach, משיח) חלפא

the measurement capacity of life; to measure/communicate: the full measurement of Name displays the self sacrificial giving of YHWH; conversing; to unfold principles; *lit.*, to release/cause to rise/ו the Fire's/W activities/ל according to the positions/Names/arrangements/ח of life: to extend fully each Name comprising the Nature of Life; Wisdom exonerated through fulfillment of light assignments in each of the branches of life; from the root words, lamb/אפ, *and Moshe/אפפ, the term mashiyach/חלפא, conveys the lamb drawn out/אפפ which is appointed to manage/ל the ascendant Nature of Life/ח unto the full communication of all attributes of one's name, the letter He/א in lamb and Moshe gives way to the Yod/ל as activities of the lamb arise; the reflection of HaShem is fully activated to ascend in mastery; a title for the high priest and anointed kings, especially the High Priest, King Shaul, David and Yediyahu/Solomon, as well as the title for the collective branches of Yaaqov; messiah designates the mature fruit of a name that flows with oil thereby enabling all parts or members to develop fully and expressively, thereby commonly translated as an unction; to anoint/grease with oil, to heal or make whole all parts, that the anointed may properly perform; the anointed: title of the priest and/or king designated by the anointing, the anointing being a confirmation of the spiritual flow already evident; to confirm a calling and position or function of a member unto a particular service as parts of the tabernacle. Each name has been called within the messiah—the composite Glory of the Father, upon maturing in every nature of your Father; having matured, you will be like the olive that yields it oil. Even now your body is an oil factory that daily anoints your head with oil, and your twelve branches yield the oil to fill your menorah cups morning and evening; the appearance or coming of Mashiyach follows after all had been spoken by Neviim/the Prophets through the ages unto the manifestation—first is the spoken Word and then follows the appearance; the appearance of Mashiyach prior to the Wudah or results of the First Sacrifice (creation of the world) follows after the Words had been thought in the Mind of YHWH but yet to be spoken or breathed upon; the coming of the Mashiyach in flesh is the Testimony or Evidence of YHWH even as we, in flesh, are the Testimony of the Glory of Messiah in the world; the coming of the Mashiyach is the appearance of the complete structure of HaShem. Each of us will have affirmed ourselves by Name as belonging to each other in the House of His Name. *In our affirmation of Unity*, in the fulfillment of belonging to the Glory of YHWH—the Radiant Son, *there will be no wars, but peace; no hunger, but fulness. Peace/פפפ is Wisdom ordering all unified reflections.* Values, 52/א: potential display of Unity; 358/חפ: the strength of the Spirit in the Son of Covenant. see lamb/אפ.*

Mesech, Meshech (mesheck, משיך) פפפ

to sow; to speak, cause others to speak; to stretch, extend, lengthen; duration, continuity; to prolong; to attract, pull, draw, tug; to possess: thus, the root of *mishkan/פפפ*; *lit.*, to draw out/ו wisdom/W unto fruitfulness/פ; as son/formulation of Yapheth/פפ/enlargement: opening to the intestinal tract to extend the process of illumination *carried forth/פפ/Tuval* into the streams of assimilation: the opening of Mesheck draws the illumination of Tuval unto each member/dwelling region of the energies—where it will dwell/take up residence/lodge in order to be possessed by the inner man; as the particles of light come into Mesheck, they are dispersed for possession; a level of consciousness to facilitate residence. Value, 360/פפ: fire bearer.

tabernacle (mishkan, משיכן) פפפפ

residence: a dwelling, sanctuary, habitation, temple; place of the twelve residing energies for

The Name/אֵלֶּיךָ; the place of proper arrangement of man according to the structure of unity, whereby a temple is established for communion with the Spirit of YHWH/אֵלֶּיךָ: all men have inherently the materials to build the *mishkan*; however, it is the designation and the arrangement of these materials that builds the house; from the root/נָשָׂא, meaning “to dwell, reside, inhabit; a tenant, neighbor”: from the same root, the *Shekinah*/שְׁכִינָה (*ShekinYah*) is the Royal Resident of the *mishkan*/נָשָׂא when construed as the place of divine presence; *lit.*, to embody/נָשָׂא the fire of the Holy One/וְ (blessed be He) amongst the branches/נָשָׂא of life extended/נָשָׂא; a spiritual branch/tree facilitated by the anointing unto all potentiality, the anointing and strength of the *Ruach* causes growth/productivity unto our potential; a place to spiritually branch one’s unfoldments/potential. Value, 410/נָשָׂא: the completion of blessings. Compare **tabernacle**/אֶשְׁכָּנָה.

4940 **families (*mispechah*, מִשְׁפַּחָה) (*mispechat*, מִשְׁפַּחָה) אֶשְׁכָּנָה; אֶשְׁכָּנָה**
family units; species, classes, categorical characteristics; the designation of wisdom; *lit.*, the extensions/drawings out/נָשָׂא of the fire energies/וְ to manifest/fully express/נָשָׂא an assignment/אֶשְׁכָּנָה (of light) of our measurement/totality/אֶשְׁכָּנָה: a flaming expression of service; the means to release/נָשָׂא wisdom/וְ to express/unfold/make apparent/נָשָׂא the positions/workings/אֶשְׁכָּנָה of totality/אֶשְׁכָּנָה; a flow of spiritual expressions manifesting categories of works unto life; emergences of Mashiyach which characterize and manifest the works of light; the strength of families comes by the unity of various aspects of wisdom appointed together to serve the whole. Value, 828/אֶשְׁכָּנָה: a regenerative measurement for potential labors.

4941-42 **judgment (*mispat*, *mishpet*, מִשְׁפָּט; מִשְׁפָּט) אֶשְׁכָּנָה; אֶשְׁכָּנָה**
the result; a stall; what is rightfully due, as from service: *e.g.*, an assigned/ordained position of light, as the right (*mispat*) of the firstborn; an ordinance of marriage: a positioning of Unity; an ordinance of priesthood: a gift of service; any measurable fire manifestation pertaining to our composition (as the fulfilling roles of son, daughter, mate, father, mother): to which these also bring their ordained personal gifts, which are bestowed on behalf of the unity/wholeness of the Tabernacle State; the means to maintain fullness—to keep together all gathered; *lit.*, the reflections/נָשָׂא of Wisdom/וְ yielding utterances/נָשָׂא of the totality/אֶשְׁכָּנָה; the *mispatim* contain reflections/נָשָׂא; wisdom/וְ; the Faces/נָשָׂא; counsel/נָשָׂא; totality/אֶשְׁכָּנָה; counsel/נָשָׂא; the *mispatim* come from the waters above the firmament/נָשָׂא to be expressions of united heads unto totality. Values, 429/אֶשְׁכָּנָה: renewal in the extensions of community; 820/אֶשְׁכָּנָה: complete measurement of coverings. See **statutes**/אֶשְׁכָּנָה; **ordinances/judgments**/אֶשְׁכָּנָה; **Law/Torah**/אֶשְׁכָּנָה.

4941 **ordinances, judgments (*mishpeteem*, מִשְׁפָּטִים) אֶשְׁכָּנָה**
responses, evaluations; results; consequences of using the faculties; the blessings that position us in life; *lit.*, the release/נָשָׂא of wisdom/וְ uttering/נָשָׂא Truth/נָשָׂא to manifest the positions/נָשָׂא of the life’s fullness/נָשָׂא; only the ordinances pertaining to the House of Yisrael spoken by the prophets were set aside in favor of the restoration of the Tribes [Hosea 1:4; Eph 2:12-16]; Value, 479/אֶשְׁכָּנָה: signs of discerning our gathered mutuality. See **statutes**/אֶשְׁכָּנָה; **judgment**/אֶשְׁכָּנָה; **Law/Torah**/אֶשְׁכָּנָה.

8246 **almond-like, watchful (*meshukadim*, מְשֻׁקָּדִים) אֶשְׁכָּנָה**
ref. to the menorah, to extract from the seed (almond-like) of man; *lit.*, to draw out/נָשָׂא wisdom’s/וְ quest/נָשָׂא in all avenues/אֶשְׁכָּנָה to achieve fulness/נָשָׂא; from the root/אֶשְׁכָּנָה to be alert, wakeful, studious, diligent, giving attention to the inner lights of the menorah; almond shape pertaining to the eye of watchfulness. Value, 80/נָשָׂא: to partake with satisfaction.

4945 **a drink (*mashqeh*, מִשְׁקָה) אֶשְׁכָּנָה**
a beverage, liquor, draft, portion; a cup bearer, butler; watering; a watered region; to be irrigat-

ed; *lit.*, to draw out/release/𐤒 wisdom's/W ability to regulate/𐤐 life/𐤀. Value, 445/𐤁𐤒𐤅: renewing waters elevate. See **to water**/𐤁𐤐𐤅.

4962 **male** (*math*, מַתָּה) 𐤌𐤁

a man, person, adult; a state of being fully prepared to fulfill the male function in spiritual dimensions; waters composed/gathered; *lit.*, a flowing/𐤒 composition/X; waters/streams/𐤒 of continuity/X; also: dead, dying, drying up. Value, 440/𐤒𐤅: totality inhabiting waters; a collective embodiment. See **male**/𐤁𐤒𐤅; compare **extension**/𐤌𐤁𐤅.

4968 **Methuselah, Mathusala** (*Methushelach*, מֶתוּשֶׁלַח) 𐤌𐤁𐤅𐤌𐤁

a sent branch; to send away/𐤌𐤁 death/𐤌𐤁𐤅; a son/work of Enoch/Chanoch/𐤅𐤒𐤅𐤁/grace: via grace actualized, man lives in freedom; *lit.*, from/𐤒 the composite sum of creation/X are united all elements—from the highest to the lowest/𐤒—for utilization and application/W in the encouragement and support/𐤌 of labors and services/𐤁. *Sending death away* begets Lamech/𐤌𐤁𐤅/*learning*: righteousness in the attribute of receiving instruction. Value, 784/𐤌𐤁𐤅𐤌𐤁: the measurement of wisdom that proclaims openings.

Nun 𐤍

50, fifty (*nun*, 𐤍; נ) 𐤍

a fish; to shine, flourish, spread; to decline, degenerate; all aspects conveying the nature of a plant as a growing structure of light: for as one nature flourishes, another declines; indicates purpose, scope, weight; to exchange, filter, suck; desire, determination; to vow; a display, augmentation; symbol of the Son of Man/potentiality; the 14th letter of the *alefbet*—the final/seventh letter of level two of the *alefbet*; 𐤍𐤅𐤍/*nun* is a balanced equation 𐤍 (50) 𐤅 (=) 𐤍 (50); a second formula shows how *nun* culminates in/ascends to the third-octave position of the *shin*/W: 𐤍 (50) x 𐤅 (6) = W (300). See **fifty**/𐤍𐤅𐤍𐤅𐤁; **Nun**/𐤍𐤅𐤍.

4994-96 **No; unfoldment request/platform; I pray you** (*na*, נָא) 𐤍𐤁

please, pray; a desire for principle, to take in/absorb/swallow up concepts of light; let us; *lit.*, to unfold/𐤍 a principle/𐤍; to flourish/𐤍 the principle/life-initiating force/𐤍; also: No/Thebes, capital of upper Egypt/𐤍𐤅𐤍𐤅𐤁. Value, 51/𐤍𐤅: desire for expansion. Value, 15/𐤍𐤅: emanation of light

4998-99 **beautiful** (*na'ah*, נְאֻחַ) 𐤍𐤁𐤅

comely, becoming, fitting, suitable; a perfect reflection; a display/𐤍 expanded/augmented/𐤍 by illumination/𐤍; unfoldment/𐤍 of the principle/𐤍 of life/𐤍 (as in a flower). Value, 56/𐤍𐤅: the interior action of Unity.

idolatry, adultery (*nawaph*, נְאָפָה) 𐤍𐤁𐤅

to violate the union of Divine Order, to becloud unified expressions or being bound to fetishes and any fixations of concepts, forms or languages; to break a state of wholeness via fornication, adultery, idolatry; to be idolatrous—to affix/𐤍 the energies to the force/𐤍 of an object/𐤍 which holds one in arrest without freedom of expansion; to become swallowed-up apart from unified expressions; engaging the energies into states apart from the glorious union of your origin and development; You will not commit adultery: you will not be naive to be engulfed/𐤍 apart from the unified/𐤍 expressions/𐤍; Value, 32/𐤍𐤅:negative, resisting the principle; 132/𐤍𐤅𐤅: ruling/dominating over the order of Unity.

5015 **Nebo (נבו) נב**

height; the height of understanding; *lit.*, the unfolding/disclosing/נ of all forms/נ unto unity/נ; the acme of perception: to see the wholeness of man—the end from the beginning; a mountain/נ/enlightened mind in the land of Moav/נ/paternalism in the vicinity of Yircho/נ/reflected light: the Oral Law; Moshe/נ is gathered/ascends to his fathers there, at the top of peak Pisgah/נ/climactic contemplation. Value, 58/נ: a son of man, ascending. See **Pi-hahiroth**/נ.

5029-30 **prophet (nevi, נביא) נב**

a spokesman: a prophet imports/conveys received revelation; *lit.*, having the potential/נ to internalize/נ the acts/נ of Principle/נ; the unfolding of a house/form to, *lit.*, release/give/נ/extend/נ the enclosed/נ encoding/principle/נ: to unfold any development to fulfill the will of the Father. one who desires unity shall receive the concept. Value, 63/נ: pillar of conveyance.

5034-37 **Nabal; to wither, fade (navale, נבל) נב**

to decay, wear away; to despise, blaspheme; to be degraded; to act foolish, cause disgrace; to make impure, dirty; to pollute; *lit.*, to deprive/נ a house/נ of order/נ; to make an animal ritually forbidden by improper slaughtering; also: vile, wicked, unbelieving; senseless. Value, 82/נ: to expose consciousness. See **outrage**/נ.

5038 **villainous; an outrage (nevalah, נבלה) נב**

meanness, wickedness, obscenity; a corpse, carcass; an animal that died a natural death or by improper slaughter; a shameful deed; immodesty; behaving in a manner inferior to one's character; contemptible, base; *lit.*, reversals/נ of the forms/נ and roles/נ of life/נ; also: to expose private parts or the private concerns of others. Value, 87/נ: to expose the animus. See **wither**/נ.

5045 **south (negev, נגב) נג**

front/extended part of man, place of illumination and comprehension; dry, arid, parched; to dry; to wipe in order to dry; maturity: the state of full illumination; *lit.*, an interior/נ elevation/נ of consciousness/נ; indicates the will to nourish a construct, and connotes the stage of life emerging as forms of light; *lit.*, the desire/נ to ascend/נ within a house/embodiment/נ. Value, 55/נ: the unfolding of light.

5046-49 **counterpart, tell, narrate (negad, nagad, נגד) נג**

to reveal, announce; towards: in the presence of, in front of, against; to oppose, contradict, strike; to be contrary: what is beheld is made known, declared—whether it be in support or in opposition; *lit.*, unfolding/נ communications/נ of insight/נ. Our helpmate is the strength of being revealed—the counterpart to our Name that comes to the front, becoming evident. As HaShem says: “I will fulfill to establish strength, a branching in the midst to reveal him/נ.”[SMB 2:18]. Value, 57/נ: potentialities of conflict/completion; the unfolding of words. See **tell**/נ.

5060-61 **plague, touch (negah, נגע) נג**

to smite, hurt, injure, strike, fault, afflict; to default; a blow, punishment, trouble; also: to “touch the heart”—to feel/make feel the effects; *lit.*, to diminish or augment/נ the processes/נ of understanding/נ. Value, 123/נ: to conceal productive processes. See **touch**/נ; **plague/touch**/נ, נג; compare **plague/smite**/נ.

5062-63 **smite, plague (nagaf, נגף) נג**

to strike, defeat, rout; to afflict; a disease; to bump, push, gore, pierce, slay; *lit.*, to diminish/נ processes/נ of expression/נ; to trip, stumble; a defeat, rout: a “plague” is an obstacle—a disease,

hence: a stumbling block, bump, hindrance; *lit.*, the resolution/ל to remove/ל an expression/ל. Value, 133/ללפ: the mind's use of the goad for purpose of elevation. See **touch**/ול; **plague/touch**/ולל, ולל; compare **plague/smite**/ללל.

5065-66 **come near (nagash, נגש) ול**

to press; press upon, urge; to crowd, oppress; *lit.*, the potentialities/ל of the processes/ל of assimilation/ו. Value, 353/ללל: utilization of purpose in processes. See **come**/ללל; compare **near**/ללל.

5068-70 **Nadab; freewill (Nadav, נדב) לל**

to volunteer; to donate, present; liberality; love-motivated energy initiated by generosity; to impel; as formulation son/work of Aharon/ללללל: the foremost work of the mind to give and to release the fires from the inner furnace, appropriating them for service; the desire to release fuller measures; *lit.*, the mind's desire/ל to discern/ל forms/ל; an initiator of the fires unto service; *lit.*, desire/ל to facilitate/ל developments/ל: an oozing out/ל from an overflowing/ל cup/ל. Value, 56/לל: the desire springing from love of unity. See **to incite**/ללל.

5077-79 **to remove, cast out (needah, נדה) לל**

to expel, banish, ostracize; the menstrual period: to cast out the unfertilized egg; state of impurity; a harlot's pay, whore's wage. Value, 59/לל: to diminish a community/collection.

5087-88 **vow (neder, נדר) לל**

to promise; to dedicate; an aim, goal; a rare/choice act; *lit.*, the expansions/determinations/ל of the heart/ל with purpose of the mind/ל; a permutation of ללל/word. Value, 254/ללל: the mind's choice to pursue a gate/insight.

5102-04 **pl. (n'harote, נהרות) לללל; river (n'har, נהר) לל**

the unfolding/ל of a mountain/לל; a stream, current, flow, flood; *lit.*, the potentiality/ל of the enlightened/ל mind/ל in harmony/ל with all things/ל; a swarm, rush; also: to shine, light, make bright, illuminate; to gleam, glisten, sparkle—as the shining of waters; to reflect the heavenly light; *lit.*, the effulgence/resplendent radiance/ל of the Light/ל of Knowledge/Beginnings/ל. movement of the illuminated mind; the river originates from the mountain לל and flows with illumination of knowledge into the earth. Values, 255/ללל: a mind unfolding with Light; 661/לללל: the measurement of the ruling pillar of Principle. See **the great river**/לללל ללל; **the river Euphrates**/ללל ללל; **Mesopotamia**/ללללל לללל.

5102-04; 1431-35 **the great river (n'har ha gadol, נהר-הגדול) לללל לל**

a manifested flow of all values: the great/ללל Light/ל stream/ללל; *lit.*, the flow/ל of the enlightened/ל mind/ל to illuminate/ל communications/ל in the gates/ל of instruction/ל. Value, 297/ללל: knowledge transforming us to the goal. See **river**/ללל; **great**/ללל.

5102-04; 6578 **the river Euphrates (n'har Peret, נהר-פרת) לללל לל**

a rushing river breaking forth from its banks; the light stream/ללל of expansion/ללל, unfolding/ל the mind/ל of Mashiach/ל—expanding/ללל the flow of knowledge/ללל; *lit.*, the Son of Man/ל animating/ל the intellect/ל in manifestations/ל of knowledge/ל towards totality/ל. Value, 935/ללללל: to bear the sign of the regenerative domain of the orders of Light. See **river**/ללל; **Euphrates**/ללל.

5125-26 **perpetuity, Nun (noon, נון) לל**

purpose/ל contains/ל potentiality/ל; name of the fourteenth letter of the *alefbet*; *lit.*, to unfold/ל

all within/י to be extended/י; to fully display, extension of being, son of man, fish symbol; to shine, spread, degenerate as to withhold, decline, conveying the nature of a plant or growing structure of light for as one flourishes another declines, to flourish, proliferate; the final letter of the second level of letters, a balance equation $\gamma = \imath$; (6) $\gamma = \Upsilon \times \imath$: the formula illustrates how the *nun* ascends to the third octave level of the *shin*/the value of 300—6 x 50; also: a fish (Aramaic). Value, 106/יפ: the domain of Unity. See *nun*/י; *Yahushúa*/OWYאָל.

to wave, swing, boughs (*nuph*, נוֹף) גִּי

the potential extension/י of what one gathers/י for expression/י; the waving of the omer is to declare that the new growth and harvest is unto the Faces/Expressions of YHWH, thus the *omer* sheaf is waved, swung up and down to convey the full scope or range of learning, a motion from the heavens/Names into the earth according to the unified Name; the sheaf is waved above the head and then towards the entire length of the body conveying the harvest within the land state of one's Name and then upward to the head to affirm that all within is in accordance with the enlightened Mind and the Name of HaShem upon our foreheads; a panorama to view the extent of appearing and learning with evidence; pertains to the boughs of the tree as productive branches, an elevation, what arises to the top.

5141 rings (*nezem*, נִזָּם) טִי

means of reception, desire for the word of the anointing/spirit (SMB 32:2.). Value, 35/טל: 98/טז:

5144-45 Nazarene, Nazarite; holy crown (*nazer*, נִזָּר) אִי

consecration/אי of the head/א (the replacement of *he*/א by the *resh*/א signifies that enlightenment/א is entrusted to mind); a dedicated head/corona; a crown, tiara, diadem; to abstain, separate; devotion; to distinguish by knowledge; *lit.*, devotion/י to the goal/plan/י of the mind/א; “holy crown” depicts the state of the mind's devotion: mind receives the crown upon utilization of the diadem/*glistening*/יִלְכָּל upon the turban/אֶרְכָּל/*wrappings of revelation*; the crown/turban is represented in the dedicated head of hair of the Nazarite. desire for the word of knowledge. Value, 257/איא: the mind's unfoldment towards a goal. See *mitre*/אֶרְכָּל.

5146 Noah (*Noach*, נֹחַ) חֵי

comfort; *lit.*, the desire/will/י to arise/ח; to be elevated; *lit.*, to flourish/י in an assignment/position/ח; to scope out/י one's arrangement/ח of being; to arise in a new arrangement: when we attain to the position of Noah, we are called to rest/flourish within the ark—within the ever-renewing House of Life/אֶלֶף/*tavah* (note Luke 17:26-30); also: to desire/embrace consolation/rest; a son/work of Lamech/יִלְכָּל/*instruction*. Noah/*rest* begets three sons/works: an integrating of the elementary states of spirit, body, and soul into an energy field distinguished with the gifts of Shem/יִשָּׁם/*name/a light frequency of position*, Cham/יִחָם/*form/shape, a light frequency of manifestation*, and Yapheth/יָפֶתֶת/*openings, a light frequency of expanse*: the three sons of Noah are clustered as a *segol*/לֶאֱוֶה/*cohabitation* that seeks illumination pertaining to its apparent diversity. Value, 58/חי: the Son of Man at the window.

5152; 5170 Nahor (*Nachor*, נָחוֹר; נָחֹר) אֶחָי; אֶחָי

assertiveness; to make a declaration; to release the inner fragrance; to snore/snort, breathe heavily through the nose; connotes the spiritual dimensions of the dream state; *lit.*, an exchange/י of altitude/perspective/ח administered/י by the mind/א; also: to be pierced, stabbed, slaughtered; to create an opening; to release what is contained: to surrender unto a goal/objective; to focus on

an opening in order to attain/fulfill a vision; note: Nachor, son of Serug/אֲנָכֹר, son of Terach/תְּרָח (SMB/Gen. 11:22-27) is the function of a name/שֵׁם to take the cap off the bottle and allow the sweet aroma of our name/spiritual positioning to permeate our affairs with the release of the inner fragrance; Serug gathers all together and Nachor appropriates the gatherings unto service: Serug laces together a garment, and Nachor determines how the garment will be worn; Serug links together aspects of our energies, and Nachor slaughters them, whereby they are released as acceptable offering; *lit.*, the will/וְ to elevate/engage in service/בְּ all bottled/gathered/בְּ in the mind/לְ. Values, 264/אֶפְדִּי: the mind's supportive insight; 258/הִגִּיד: the mind's display of perspective. Compare **Haran**/הָרָן; **Yircho**/יִרְחֹ; **spirit**/רוּחַ.

5157-58 **valley, inherit (nachal, נַחַל) חֵל**

to take possession, occupy, seize, obtain; to exchange, receive; *lit.*, to internalize/unfold/וְ the covenant/agreement/arrangements/בְּ of order/לְ; also: stream, brook, river, ravine, current—even as a valley or brook receives, or inherits, from what is above; *lit.*, the assimilative nature/וְ of a level of being/בְּ given direction as a result of instruction/לְ. Value, 88/הִגִּיד: the expression of service; a region of help, opportunity. See **inheritance**/אֲחֻזָּה.

5159 **inheritance (nachalah, נַחֲלָה) אֲחֻזָּה**

an estate, property, legacy, possession; a receptive stream; *lit.*, the ability to assimilate/וְ the assignments/בְּ of our roles/לְ in light/אֶ; a course of direction, flow; *lit.*, the will/וְ to labor/בְּ according to our role/לְ in life/אֶ; to unfold the ascendent roles/orders of light with radiance, i.e. as branches/seeds are the inheritance of the founding Name; a man leaves/designates an inheritance for his children/family for he understands the earth is to be continually possessed/utilized by his seed; Value, 93/אֶפְדִּי: transformation process; victorious fortune. See **valley**/חֵל. BHM Torah Light Notes SMB/Gen 10:6.

5065-66 **bronze, snake, serpent (nachash, נָחָשׁ) נָחָשׁ**

to divine, foretell, predict; *lit.*, to extract from/filter/וְ the processes/אֶ of wisdom/וְ; to enchant; to observe signs; also: copper, bronze (metals symbolic of intuitive thought); our thoughts being the source of the bronze threads depicting weavings of knowledge. Value, 358/הִגִּיד: to digest/assimilate the scope of perspective. See **serpent**/נָחָשׁ, נָחָשׁ; **Nehushtan**/נְחֻשְׁטָן.

5177 **Naashon, Naasson; serpent (Nachshon, נַחֲשׁוֹן) נָחָשׁ**

enchanting, ominous; to dart, hiss like a snake; depicts the work of regeneration: like a serpent, the position of Nachshon evaluates all aspects of being, signaling danger or peace; as one wise, alert, and discerning, Nachshon reigns as a king in the inner man; *lit.*, the extensions/וְ of the labors/בְּ of wisdom/וְ as it bonds/וְ to potentiality/וְ: as discernment becomes operative, one accepts the Word of YHWH/אֱלֹהִים/Unity, and these words of revelation maintain the processes of continual regeneration; note: the serpent also depicts the rod of authority—*esp.* as concerns mastery of the tongue. The work of Elder Nachshon is to use the tongue to express the government of YHWH and to unfold the traits of the complete man. Via wisdom, all that comes in is processed under Nachshon's authority, and all that is praiseworthy is released/distributed to each part having need, for the purpose of establishing wholeness in all parts. All that is vain, being of no value at the time, is eliminated to be recycled. These are the gifts of Nachshon/*the serpent nature*—a son/work/formulation of Amminadab/אֲמִינָדָב/אֱלֹהִים/*high moral character* and brother/confederate to the wife of Aharon/אֶהֱרָן (Elisheba/אֵלִישֶׁבָּא/*oath pertaining to El*). Value, 414/אֶפְדִּי: regenerative blessings of insight. See **serpent**/נָחָשׁ, נָחָשׁ; **Nehushtan**/נְחֻשְׁטָן.

5180

Nehushtan (Nachsheton, נחשתן) נחשתן

brazen/fiery serpent—*ie.*, the knowledge extracted from wisdom; *lit.*, the will/נ to labor/serve/ח wisdom/W unto the measurement/X of potentiality/נ. Value, 808/חXX: renewing compounded services. See **serpent**/WHנ, נYWHנ, נלנX.

5186

to extend, stretch (natah, נתה) נטח

to spread out; to pitch (a tent); to bend down low; to be inclined; to turn aside, deviate; to conjugate: the reproductive process, from the coupling and exchange of genetic material to the union of sex cells and the accompanying deviation/spreading out of a new life form; pertains to words of the same derivation and to numbers of identical properties, differing only in the manner the imaginary term is displayed; *lit.*, the flourishing/נ of a pattern/ט in its distribution/א. Value, 64/Δ#: dimensions of insight; structuring future paths.

5193-94

to plant, implant (nata, נטע) נתע

to insert; to fasten, fix; to set up, pitch; a planting, implantation, seedling; *lit.*, to accept/נ truth/ט for understanding/ו. Value, 129/טצ#: to distinguish a productive repository/community. See **plant/implant**/וטל.

5207-08

aroma, agreeableness (nee-cho-ach, ניהוח) חיהח

perfume; a pleasant, sweet odor; delightfulness; the characteristic of the acceptable offerings/sacrifices; to be aromatic, calm; gentleness; from the root חנ, meaning “to rest, satisfy”; consolation: *lit.*, the result/נ of giving/being extended/ל ascends/ח in harmony/unison/נ with other ascensions/ח. Value, 82/צ#: the release from within. See **sweet savor**/חיהחנ חל4.

5210

Nineveh (NinuWah, נינוה) ננח

offspring/נלנ of Wah/ננ: the continuous sprouting of life seeded in Wah; state of the perpetuality/נלנ of Wah/ננ; *lit.*, the flourishing/נ activities/ל displayed/נ in the unity/נ of life/נ; one of the centers that contributes to the nurturing of Tsion/ננלנ. Value, 121/צצ#: the domain of fruitful seed. See **Zion**/ננלנ; **Wah**/ננ.

5212

Nisan (nissan, ניסן) נסח

first month of the Hebrew year/cycle; the display/extension/outgrowth of a wonder/ננ; *lit.*, to unfold/נ activities/ל to structure/נ growth/נ. Value, 170/וט#: domain of understanding. See **ensign**/ננ; **Abib**/נלנ4.

5217-19

plague, smite (nakah, נכה) נצח

to strike; to hit/clap hands, to applaud; also: beaten, afflicted; an invalid, cripple; to disable, incapacitate; to wound, kill, slaughter; one who slays, murders, defeats, conquers; to be smitten, disheartened; *lit.*, determination/נ to prune/cut down/נ an emanation/א. will for reward; seeks/desires to overthrow (ננ) one’s purpose/productivity in life. Value, 75/א: discernment of rays. See **touch**/וטנ; **plague**/נחנ.

5234-36

to recognize (nakar, נכר) נח

to closely examine; to know, meet: to be convinced; to realize, understand, ascertain, find out, discover the truth of; to infiltrate the branchings of mind/ננ via uniting both ends together through the unions of the mouth and loins; also: not to know; to be estranged, alienated, foreign; to deny: when one knows merely the outer, he denies (is alienated from) the inner; when he knows the inner, however, he knows both the inner and the outer; *lit.*, assimilating/נ the extensions/נ of intellect/4; a) to partake of the tree of knowledge whereby man became knowing of good coupled with evil with an awareness of this state. Once Adam took from the tree of knowledge they could discern their condition, they could *know* their nakedness--the state yet to be clothed, they could communicate with The One of Elohim regarding what they had eaten. They

could *realize* the power of their tongue conveyed as the serpent; b) to define the branchings of knowledge as antlers on a deer branch forth with elegance and strength, to classify and position knowledge as horns of strength emerge out of your head, for until we can use the knowledge, we are not yet conscious; c) to unfold the tree of the mind—to know your inner tree of life—all of your members which is the consciousness of Moses/*MaSheh*, which is the subconscious/Midian State arises to the conscious level as when Moshe saw the inner Tree of Life burning yet not consuming the branches. As *hacar* is ongoing in your thoughts and members, you are progressing unto the activity of consciousness called *yada*. Adam will now come to know his wife with fruitfulness and *MaSheh* will come to know the Torah. Value, 46/י: flow of all within/unity; 270/ו: beginning of consciousness; confirmation of being/perception.

5247 **Nimrah (נמרה) נאמ**

to filtrate, thus producing clear water; to create spots, as on a leopard or as the pattern on a giraffe: in both cases there is a distinguishing of roles recorded as marks on the garments/skins; *lit.*, to filter/ל the waters, drawing out/ל the mind's/א emanations/נ; location east of Yordan/נאמ pertaining to Gad/אג; a role initially pertaining to Nimrod/אמא. Value, 295/א: mind in the metamorphosis of enlightenment. See **Nimrod/אמא**.

5248 **Nimrod (נמרוד; נמרוד) אמא; אמא**

leopard, tiger; spotted; to be variegated; employs use of אמ as an extension suffix to the word *leopard/אמ*, denoting that the filtering process of the mind (אמ) is coupled with access to the gates (אמ); a hunter operating in advance of YHWH/אמא/Unity: “a mighty hunter for/ל the faces of Yahúwah”; aspect of Cham/א through his formulation Cush/אמ to gather various traits and to display their distinctions, such as occurs in the body: this is the ability to hunt out traits of life and to capture them into distinctive features, such as in the ear or eye, *etc.*; to pursue/secure gates for the mind; to determine or allocate waters for the mind; a molecular construct of being to provide for mind display/augmentation; to gather various ions together, whereby spots or elucidations are evident: distinguishing/filtering aspects/particles belonging to the whole; a work/son of Cush/אמ/rotational formative nature (evidenced in chromosome placement); *lit.*, to engulf/encircle/ל the consecrated waters/messages/ל of the mind/א and/י heart/א; to pursue the extent/display/ל of man's composite nature/ל in the mind's/א chosen/י chambers/א. Values, 294/א: pre-embryonic man pursuing avenues; 300/א: fire/wisdom flowing. See **Nimrah/אמ**; **hunter/אמ**.

5254 **to examine (neesah, ניסה) אפ**

to test, try; to tempt, attempt, prove; to lift up; to become experienced, accustomed; *lit.*, to submit/ל to the structure/פ of light/א; will to structure, confine, Yahúwah tested Abraham—He willed to structure his life unto service (SMB 22:1); the people tested Yahúwah—they denied to be structured according to His will. Value, 115/א: distinguishing according to the activity of light.

5251 **ensign (nissi, ניסי) אפ**

my/ל banner/פ; a flag, standard, pennant; a sign, signal; also: miraculous, marvellous; a wonder, providential event; *lit.*, the will/ל to structure/פ action/attainment/ל; used in the appellation YHWH-nissi/אפ אמא (“Yahúwah, my Banner”); out of the depths has arisen a fortified support פ for me ל which I have received. Value, 120/א: sanctified productivity.

5258-62

drink offering (nesek, נֶסֶךְ) נֶסֶךְ

to pour out; an oblation, libation; to anoint, consecrate; *lit.*, vow/ו to support/פ productivity/ש; also: to weave, knot; to cover, veil—meanings associated with the consumption of wine. Value, 130/לפ: to consecrate direction.

5265

journey (nasa, נָסַע) נָסַע

progressive steps of faith comprised of three consecutive letters; *lit.*, the interior will/ו to structure a web/פ of understanding/ו; also: to pull up stakes; we are expelled out of the womb to return into the Unity of Father and Mother with full consciousness from which we journey, from where you started is where you will end; journeying occurs by four pathways: one day which equates to a unified act; two days equating to establishing activities; a month referencing an ascension through a period of light; and a year conveying a study/change via going full circle examining each truth by all twelve points [CHP/Num 9:17-23]; *lit.*, one's movement/ו is structured/פ by one's perceptions/ו; grace/determination/ו affords a (re)structuring/פ of understanding/ו; note: *nasa* is sometimes written as *masa*/ופ: *lit.*, a drawing out/ו of the structure/פ of understanding/ו; movement/desire for maturity and understanding; to reinstruct with understanding according to what grace affords. Value, 180/גפ: vibrations of soul/expression.

5274

sandle; shoe (na'al, נָעַל) נָעַל

one's potential movement comes by understanding and direction of the staff; desire for understanding and instruction keeps one feet from stumbling; the removal of the shoes denotes arriving as Moshe having *seen* the Fire within and *heard* that this is Holy Ground had now arrived to the destination of his journey. Until man arrives unto this understanding, he proceeds and moves about without realizing that he is already there. Removing the shoes is taking your stand in the land/embodiment that you now know is Holy Ground being consecrated by the Eternal Fire within, that burns but does not burn-up the tree in which it resides. It is unto this Holy Ground that Moshe will lead his brethren unto (SYM/Ex 3:12). Value, 42/ג: 150/גפ:

5278/5281

bell (na-am, naomi, נָעַם, נָעַמִּי) נָעַם

delight, suitableness, splendor or grace: beauty, pleasant. the sound of a voice in a well of water, the sound of many waters. Value, 50/ג:160/פפ:

5286-92

(f) damsel; girl (na-arah, נַעֲרָה) נַעֲרָה (m) boy; lad; attendant (na-ar, נַעַר) נַעַר
often in pairs (SMB 22:3, CHP 22:22), one who desires and is receptive to understand thoughts/knowledge/to becoming a head; seen in both positive and negative pursuits in the stories of Abraham and Belaam; Value, 50/ג: receptive.

5307-09

fallen ones (naphileem, נַפִּילִים) נַפִּילִים giant (naphil, נַפִּיל) נַפִּיל

pertains to any message descending from unity; those descending into earth as seed falls into woman to be extended; those who fall to achieve higher altitudes which is a consolation of creation; therefore YHWH is consoled (SMB/Gen 6:6); when seed falls and it is conceived, YHWH is consoled; construct of thoughts from the order of YHWH's house; ref in the negative sense to those who do not maintain their domain or body in righteous conduct; who abide in flesh awaiting evaluation/judgement; rejects the order of priesthood, rejects any unified body, depicted in the scheming of Belaam and hatred of Kayin; fallen angels refer to worthless messages which contend to possess the body in darkness; thoughts of degradation. Value, 53/ג: declines ascension.

a pulsation, throbbing; to break open: an explosion, scattering; *lit.*, the unfolded/נ faces/expressions/פ for transformation/appropriations/ת; *ref.* to the sons/works of Noah/חנ (SMB/Gen. 9:19). Value, 220/פ4: a mind in extension.

a flowering of light; vitality in color and expression, as a flower is the glorious garment at the head of a plant so is the soul for the Name, the stem and leaves as the bodily rainment are similar to the bones and flesh; soul is composed by Name, a drawing out of the thoughts of Name, thus the soul is unique for each Name, as the flower on a plant is according to its kind so is the nephesh soul according to our Name and lineage; a product of thought management and extension; *nepesh is the breathing of thoughts via which we have mind exchanges; we are One in thoughts through breath of nephesh*; the means to unfold the faces or expressions of spirit; the light-extending expression of the spirit; *lit.*, the unfolding/נ expressions/פ of Wisdom/Spirit/נ; the results of being breathed upon; a monument of light: the oversoul being attributes of Spirit fanned into the inward functions and faculties of man—into the twelve energy centers (tribes/branchings) that comprise One House/Nation: namely, *seeing/נפחץ/Reuvan, hearing/נפחץ/Shimeon, communicating/delivering/נפחץ/Gad, determining values/governing/נפחץ/Yahúdah; stimuli to laboring, developing/נפחץ/Yissachar; understanding/rewarding/נפחץ/Asher, meditating/wrestling/נפחץ/Naphtali, honoring/dwelling/נפחץ/Zebulun, reproducing/נפחץ/Ephrayim, maturing/uniting/transposing/נפחץ/Manasseh, evaluating /judging/נפחץ/Dan, and administering/ renewing/נפחץ/Benjamin. Nepesh is written in feminine gender, in recognition of its roles to carry/receive and to blossom forth into new dimensions; note: the soul is the expression of the Name's Light Body of YHWH: the full unveiling/animation of the inner dynamics pertaining to each name of life; the perfect soul/expression is what the illuminated man is to become: "YAH appoints the man to become a living soul"/נפחץ (SMB/Gen. 2:7); ie., it is not that Elohim creates soul, but rather Adam breathes to become a living soul. The development of soul commences with the tripartite formulation of Abram, Sarai and Lot that formulate the initial state of soul/nepesh (SMB/Gen. 12:5); states of soul development are detailed in the branches of Israel (SMB/Gen 46) unto the full extension of soul (CHP/Num 26). As the complete nature of Being is unfurled, a garment of radiance is formulated to express the fullness of the light energies within. The releasing of the full nature of light energies resident within occurs as their unity is confirmed, in confessing (both in nature and in expression) that they are One—being a unity of life forces. This release is by the perfect unfolding of the names of the energies, which are the base of the expressive nature of soul—the names having become fully unraveled, as in the unraveling of a ball of yarn into a unified garment, without fragmentation. As the expressions are true and pure to the Nature of Light/YHWH/נפחץ, so does the light body become apparent. The expressive nature of soul is the use or sacrifice of the name/resident energies. When the expression is apart from the light, the soul reflects our temptations—our being bent toward temporality. The imperfect expression/soul is related to the coiled nature of our energies, that are like fronds/buds yet to open. Fragmentations of expression are the result or lack of development and imperfect alignment with the fire energies from which soul derives shape and being. The soul becomes encapsulated within the form/house; this state is characterized as Egypt/Mitzraim/נפחץ. As the soul is reclaimed unto Shem, via Yisrael/נפחץ, and possessed becoming aligned directly with our fire nature, so it radiates as a light body/lamp. Until the soul is composed in unity with the light energies, there yet is need of a mortal dwelling; thus, man is given a body of flesh, wherein the immortal energies abide to*

compose the loose ends/extensions of being by knitting them into a garment of perfection through weavings of the golden, silver, and bronze threads. Soul is the expression/self renewing garment of the composite faculties as the flower is the self renewing garment of the plant. Soul intakes and outputs from all expressions of Spirit/Wisdom. Value, 52/97: unfoldment of a house; 430/8X: renewing/renewable servant. See **twelve**/97; **Yaaqov**/9907; **Vapor**/4W7; Mamre/4477. compare **soul/breath**/97W7, **ruach**/974.

5321 **Naphtali (Naftalee, נפתלי) 78X77**

to wrestle, strive, struggle, contest; to twist, twine, interweave, fuse; one of the twelve energy branches/tribes of life—Naphtali, occupying the lands of the heart: the energy of the intervening mediations; a cord: bound together, creating a suspended holder, like a quiver for arrows or rocks; a hanger/78X that is beautiful/lovely/fair/777; *lit.*, ability to unfold/weigh/determine/7 the expressive/7 totality/X of the instruction/8 given/learned/7—energy of mind to weigh and mediate the teachings of light. Value, 570/09X: recharging one’s domain with understanding. See **soul**/W77.

5324-25 **stand (natsav, נצב) 97**

to be perpendicular—vertically aligned with Elohim/77884; to take your post, to affirm one’s position in the company of the righteous; a pillar, memorial; to station; a post, standing place; a garrison; status, condition; *lit.*, determination/7 to defend/7 the house/9; determination/7 to use/appropriate/7 consciousness/9. Value, 142/979: priest anointing the house. See **pillar**/777, 470.

5327-28 **blossom (nits-tsahh, ניצה) 97**

to be kindled, set on fire, ignited; to fly; to fly away; to cover with feathers; the ability to ascend, to bud: the blossom is the igniting of the plant; earliest word to depict immortality, which is a robing of fire-light—a blossoming of one’s divine nature in glorious array; to display/7 the transformations/7 of light/life/9; also: to destroy, demolish in the sense of putting away the old man and embracing the new; to arouse strife; to quarrel. Value, 145/979: residence of flowing light. See **immortal**/X7784.

5344-46 **Nekeb; curse, blaspheme (neqav, נקב) 997**

to bore, perforate, puncture, punch, pierce, hollow, make a hole; *lit.*, to reverse/7 the domain/9 of development/9; *lit.* to perforate/make empty up the Dominion of Unity; Blasphemy is putting one part above the whole. Rav Yahúshua said, “Whoever blasphemes against the Holy Spirit shall not be pardoned,” for putting one part above the whole is contrary to the Consecrated Intelligence which cannot be pardoned; it must be denied and annulated in the mind of the one who does so. HaShem is greater than anyone part, encompassing all aspects of Elohim. a place pertaining to Naphtali/78X77/interweaving; also: to specify, mention, name, state; *lit.*, to display/reveal/7 a resident/9 form/9; to make, distinguish, fix; to feminize; *lit.*, to diminish/7 the domain/9 of consciousness/9. Value, 152/979: to mask the potential of consciousness; to distinguish the potential of form. See **cavity**/999.

5347 **female (neqavah, נקבה) 997**

to pierce, strike through, perforate; to detail; to specify function; to open, unfold, establish; to enlarge principle into form: *lit.*, the desire/7 to crown/9 a house/form/9 with glory/9; to specify, formulate, make glorious; a woman: *lit.*, one who swallows up/enfolds/7 the head/9 to develop/formulate/9 life/9; note: active and passive roles are equal aspects of the continuum of interaction and mirror each other, even at extremity; therefore, in the unity of Mashiyach there is neither male nor female, but a united house of order (Gal. 3:8). Value, 157/979: to secure/provide a covering for the purpose of achieving a goal. See **man**/W74; **woman**/9W4; **wives**/77W7.

speckled (*neequdim*, נִקְדִּים) נִלְדָּף

to dot, point, speck, from the root meaning a settlement, village as a clustering of people dot the landscape, characteristic of the goats chosen by Yaaqov which are cultivated for the development of mind from all drawn out from the heart/Laban; *lit.*, the desire/נ to distinguish/פ paths/Δ unto fulness/נל; the speckled distinguish what belongs together which eliminates the strange that weakens the energies and dilutes thoughts. Value, 60/פ: to fortify

5216

lamp (*nerah*, נֶרֶה) נֶרֶה; נֶרֶה

a manifestation of the Word/נר/λόγος: *lit.*, the expressive will/נ of mind/נ radiating/נ; the Son of Man's/נ governance/נ of Light/נ (Jn. 1:4); the body of a man that honors Light (Mat. 6:22-23). the unfolding/נ of knowledge/נ produces light/נ. Value, 255/נ: the mind's extension of light. See **soul**/נש; compare **candlestick**/נאנננ/נאננ.

5375-78/5387-88 *pl.* (***nasayeem*, נִשְׂאֵם**) נִשְׂאֵם; **vapor, lift, transcend (*nasah*, *neesay*, נִשָּׂא) נִשָּׂא** high, lofty, exalted; to lift up, raise: the results of, *lit.*, the quest/unfolding nature/נ of wisdom's/W initiations/נ: **the determination/expressive will/נ of wisdom/fire/W to expand/conceptualize/regenerate/נ**; also: to carry, bear, transfer, take; to pardon, forgive; to suffer, endure; to mislead, entice via appearance (SMB/Gen. 3:13): as the serpent seeks for transference into embodiment through the woman—the means of empowering a manifestation; the serpent beguiles us to enter into the negative that we may come to know the positive *e.g.*, Chaúwah/Eve was carried beyond by her quest *to know and become*, the concept of deceiving pertains to the appearances of the vapor, *i.e.* the body/a vapor form is a deceiving appearance of the Breath Life—what we are is not seen; what we see misleads being an inverse representation; a rising mist occurs as Breath/Fire is amidst the waters/means of reflection; a vapor is the evidence of Breath; as Moshe is the inverse of HaShem, a vapor is the inverse of *Ashe*/Fire/Wנ as a negative is the inverse of a positive whereby the positive becomes visible—*i.e.* a photographic reference: as Light frequencies pass through the negative; an inverse is the means to reflect/reveal; our vapors/inverse states are means to develop the Positive Nature of our Breath Life. YirmeYahu/Jer. 10:12-16; 51:15-19; Yaaqov/James 4:14. Values, 351/ננ: wisdom unfolds via expansion; 401/ננ: the measuring of concepts. Compare **carry**/ננ; see Breath/ננ; Soul/ננ.

5381

attain (*nashag*, נִשָּׂג) נִשָּׂג

to reach, achieve; to overtake; to obtain, get hold of; to grasp, comprehend; also: to question—*ie.*, to approach with questions; *lit.*, to display/נ wisdom/W in procedure/נ. Value, 253/נ: mastery displayed in process. See **obtain**/ננ; **connect**/ננ.

5383-84

debt (*nashah*, נִשָּׂה) נִשָּׂה

neglected, abandoned, forgotten, forsaken, weakened, exhausted, loaned; to make a loan; lent out to claim a debt; *lit.*, a determination/נ to expend the nature of wisdom/W and life/נ, whereby the outer becomes indebted to the inner (MT/Deut. 15:2)—often, without awareness of the withdrawal at the expense of the inner fires; to operate blindly, without comprehension of cost; a will to burn the energy of light in vain; *lit.*, to diminish/נ the fires/W of life/נ. Value, 355/ננ: consumption of the potential of Light. See **debt**/ננ.

5387

prince (*nasi*, נָשִׂיא) נָשִׂיא

desire for wisdom to expand; an exalted one; a rising mist, cloud conveying the ascension of thoughts; thereby becoming a governor, captain, ruler; *lit.*, the desire/נ of wisdom/W attains/נ principles/נ; as a prince, this desire leads us to kingship; the chiefs of Yisrael convey willing attitudes within all the tribes/branches to fulfill uprightness. Value, 46/נ: to elevate unity

5388-89

women, wives (*nashim*, נָשִׁים) נָשָׁא

the ability to extend light energy forms, devoted to develop/illuminate stored concepts: *lit.*, the will/potential/נ of wisdom/W to attain/ל fullness/נ; women; *lit.*, the interior acceptance/נ of wisdom/W to bring forth/ל the fullness of life/נ; a plural form of *nasha*/נָשָׁא, meaning “to carry/transfer”; an example of the collective form, using the *nun*/נ to accept the fire/W initiations/activities/ל of the *mem*/מ: the value of *alef*/א in the singular form (נָשָׁא) becomes augmented collectively in the *nun*/נ. Value, 400/כ: regeneration; composition. See **woman**/נָשָׁא; **female**/נָשָׁא.

5383-84

soul, breath (*neshamah*, נִשְׁמָה) נִשְׁמָה

from the root נָשָׁא/to breathe; to inhale, breathe freely or to breathe heavily, to gasp; to exhale, pant; the use to which the breath of life/נִשְׁמָה נָשָׁא is subjected; the central theme is Shem indicating a connection of the *neshamah* to the animation or a Name; *neshamah* reveals the presence of Name and holds a Name to reside within a given State; it is seen through the inhaling and exhaling waves of water within the body; when a Name or position is no longer resident within the earth, the *neshamah* or animation dies/extends beyond the earth-body. *lit.*, to take in/hold/נ a Name/נָשָׁא of light/א, which is precisely what breath accomplishes; everytime you inhale you take the Name: oxygen/ל and nitrogen/א; through exhaling we release carbon/כ and nitrogen/א; *neshamah* is the breath of animation, creating faces, a breath sustaining the presence of Name. Value, 395/כט: utilization of Righteous Light. Compare **soul**/נִשְׁמָה, **ruach**/רוּחַ.

5401

to kiss, to touch, to meet together (*neshaq*, נִשָּׂק) נִשָּׂק

to suck/desire/to extend/draw out the flame of the kingdom, from united lips flow understanding between the two; *also* to carry arms, to arm oneself, weapons, to defend wisdom’s crown; a kiss signifies acceptance, being receptive to the roles and positions amongst you. Value, 450/ק: to transfer desire; 54/ד to suck at the gate; See Spirit/Breath/רוּחַ.

5408-09

to cut (*naytach*, נָתַח) נָתַח

to dissect; to examine, analyze; *lit.*, to unfold/נ the composite/כ arrangement/ח. Value, 458/חכ: to measure all possible extensions of perspective.

5414-16

Nathan; give (*natan*, נָתַן) נָתַן

to hand over, grant, yield, transfer; to allow, permit; *also*: to obtain, get hold of, achieve, catch, grasp, comprehend; to place, position, establish, appoint; to learn by giving; to render; *lit.*, to desire/נ consummation/accomplishment/כ of potential/נ. Value, 500/ק: to complete a domain.

5417

Nethanel, Nethaneel (*Netanel*, נֶתַנֵּל) נֶתַנֵּל

a gift/position/נָתַן of El/ל; *lit.*, to extend/נ completely/כ for unfoldments/נ concepts/כ of instruction/ל; a son/formulation of Tsuor/צִוֹר/rejuvenation; mature elder of Yissachar. Value, 63/כג: to structure processes.

5422

to break down (*nathatz*, נָתַץ) נָתַץ

to take apart, analyze; to demolish, tear down; to knock out, destroy; *lit.*, the determination/נ to recompose/כ via overturning/כ; desire/נ to measure/כ a solution/כ. Value, 540/קכ: to measure a domain’s fullness.

Samek סם

60, sixty (*samek*, סם) סם

tree; reliance, trust, support, shelter; pillar, tower, fortification; arrangement, framework, construction; boundary of a structure; united branches; secret place, dimensions; reference—that which upholds; stability, dependability, responsibility, competence; to ordain, empower, authorize, encourage; promise; seasonal cycles, concentric circles; journeys; walls of strength: *samek* is understood in the branchings of a tree above as its roots drink from the branches of waters beneath—all providing support to life: the tree branches will support the walls of a house; and the waters, a vessel on the sea—even as the bones and the water fields combine to support your body. See *samek/pillar*/סם; *sixty*/סם.

5433-35 **Seba (Seva, סבא) סבא**

a senior, elder, grandfather, old man; a man of wine/understanding; to be tipsy, saturated with understanding; to wobble, move within the influence of diverse polarities; ability to retain a body in orbit; *lit.*, cycles/סבא of interior/סבא expansion/סבא; also: winebibber, drunkard; a son/formulation of Cush/*ability to rotate*. Value, 63/סבא; stabilization processes. See *Havilah*/סבא; *Cush*/סבא.

5437-39 **surround (sabib, סביב) סבב; (sabub, סבוב) סבב**

to circle, encompass, rotate, turn; to be round; to go around, surround, complete a circuit; *lit.*, to encircle/סבב forms/סבב with the evaluations/סבב of consciousness/סבב; also: to transfer, *lit.*, to empower/סבב the body/סבב to achieve/סבב development/סבב; to structure form united to form, proceeding from one development to another, to encompass/circle forms uniting. Values, 70/סבב: consciousness; 74/סבב: conscious insight. Compare *Hazeroth*/סבב.

5454 **Sabta, Sabtah (Sabtah, סבתה) סבתה**

an elder woman, grandmother, old lady; *ref.* to causation; pulsation of the heart, circulation of fluids; *lit.*, structure/סבתה to develop/סבתה the compositions/סבתה of life/סבתה; to determine the course of an orbit; to keep in motion; a son/formulation of Cush/*ability to rotate*. Value, 467/סבתה: ongoing support of goals. See *Cush*/סבתה; *Sabteka*/סבתה.

5455 **Sabtecha, Sabtechah (Sabteka, סבתה) סבתה**

a grandmother, lady of counsel, queen of explanations; from the root סבתה, meaning “to cause;” to enable new constructs to occur; ability to reproduce; to go into labor; to pulsate with new life forms; *lit.*, structure/סבתה to develop/סבתה the compositions/סבתה that branch forth/סבתה from seed/סבתה; a son/formulation of Cush/*ability to rotate*. Value, 483/סבתה: measurement manifesting process. See *Cush*/סבתה; *Sabtah*/סבתה.

5459 **to adapt, blue indigo/violet (segel, סגל) סגל**

to treasure, a jewel *lit.*, to arrange/סגל communications/סגל for instruction/סגל; secrets of nature; to fit, conform, acquire, save, lay up treasures, Values, 30/סגל: teachings.

5475; 5467 **pl. Sodom (סדום) סדום; sing. secret counsel, deliberation (sude, סוד) סוד**

an enclave, sitting, session, consultation; a burning: the force of wisdom to consume, even as a resident coal warms its environment unto awareness of its presence; a means to hear the voice of wisdom via deliberations of the heart; *lit.*, to arrange/סוד a consideration/סוד in private/סוד; secrets of nature; *lit.*, an organism’s structure/סוד bonded/סוד to insights/סוד; the illumination to construct/provide a framework of connections with the doors of the future; a deep secret; also: to plaster—make secret; note: the men of Sodom are those who study the powers of life contained in a seed, in preference to being united to a profile form of life—e.g., Lot’s daughters/pro-

file extensions—without prior comprehension. Values, 70/○: understandings; 104/△: to sanctify openings; the corona gate (see Light Transformer Reading, 1-14-96).

5483

horse (suse, סוס; סוס) 𐤇𐤍; 𐤇𐤍𐤅

to be swift; united structures: *lit.*, horse/𐤇 yoked/𐤅 with horse/𐤇 as with a chariot (for transport power or for speed); also: flight; a swallow, moth—united structures of wings: the force to pursue, as well as to carry/transport; *lit.*, to empower/𐤇 forces/administration/𐤅 of authority/𐤇; note: the horse epitomizes the balanced skeletal structure; thus, the balanced equation 𐤇 𐤅 𐤇 (60=60), convening a structural balance maintained for service. agent of pursuit, (horse of Pharaoh) pursuit of the flesh. Values, 120/𐤅: dedicated branches; 126/𐤅𐤅: a dedicated palm for holding.

5486-91

rushes, bulrushes, reeds (suph, סוף) 𐤍𐤅𐤅

to end, conclude, remove, terminate; to stomach—to put to an end to an expression; to break things down via an overcoming word; to confront the fleshly shell; *lit.*, to confine/𐤇 the contractions and expansions/𐤅 of utterances/expressions/soul/𐤅. Value, 146/𐤅𐤅: to distinguish the waters' actions. See **Sea of Reeds/𐤅𐤅𐤅 𐤅𐤅**.

5493-95

Sur; remove, turn aside, take away (suwr, סור) 𐤍𐤅𐤅

to leave off, deviate, depart from: name of a gate of the temple built by Solomon; to put away, remove, separate, banish; a thing removed, as a cutting from a vine; *lit.*, a pillar/𐤇 yoked/𐤅 to an axe/4; a rebel, infidel; to hold back: the concept “to take away My hand” (SYM/Ex. 33:23) implies that the acts, or handiworks, of YHWH/𐤅𐤅𐤅𐤅 are held back—do not come across to be understood; also: to leaven—fermentation as a result of allowing things to go their natural course, *esp.* as concerns habits. Value, 266/𐤅𐤅4: the mind's reliance on Unity. See **pot/4𐤅𐤅**.

dress, garment, clothing (suit, סוּת) 𐤍𐤅𐤅

rainment; the parameter letters from *sameck* to *taw* conveying the third level wherein man's nakedness is clothed, the stage of a name in Gomorrah; rainment, the structuring/𐤇 unifying one's/𐤅 totality/𐤅 whereby man is clothed with the garments of light. Value, 43/𐤅𐤅: mirroring communications. See **sukkot/𐤍𐤅𐤅**.

5511

Sihon (Sichon, סִיחון; סִיחון) 𐤍𐤅𐤅𐤅𐤅; 𐤍𐤅𐤅𐤅𐤅

tempestuous discourse, to be swept away, conversation, manner of speech; *lit.*, a structuring of concepts/𐤇 for designating/𐤅 labors/services/positions/𐤅 to unify/𐤅 all displayed/unfolding/𐤅; a king/ruling principle of the Amori/𐤅4𐤅4—a governing force of words characteristic to those who love preeminence of speech; *lit.*, a structuring of concepts/𐤇 in service/𐤅 to the weavings/𐤅 of desire/𐤅. Values, 128/𐤅𐤅𐤅: divisive doctrines, works, and services; 134/△: divisive direction of insight.

5512

Sin (seen, סין) 𐤍𐤅𐤅

lit., means to structure/𐤇 the energies/𐤅 to their potential/𐤅; a district near the Sinai/𐤅𐤅𐤅𐤅 desert in Egypt/𐤅𐤅𐤅4𐤅𐤅; *ref.* to China. Value, 120/𐤅𐤅: to regulate productivity. See **Wilderness of Sin/𐤅𐤅𐤅𐤅 4𐤅4𐤅**.

5513-14

Sinai (סיני) 𐤍𐤅𐤅𐤅

the Mountain of Torah; place of the heart; *lit.*, structure/𐤇 to activate/𐤅 life's potential/𐤅 unto manifestation/actualization/𐤅; the supportive structure/𐤇 to possess/𐤅 potential/𐤅 performance of the energies/𐤅; also: to utter in a whisper: from the root 𐤅𐤅𐤅/*whisper*—what is heard/internalized at Sinai is the voice of the Burning Bush, structuring our performance potential unto actualization in every aspect of being; *ref.* to a thorn bush, which burns/filters/strains; a structure pro-

vided whereby perfection is attained; note the double *yod*, the *giving* of the word and the *giving* of the spirit—the two hands holding the tablets of יָפֵ (structure of perfection); at Sinai, we are provided the words to structure our activities unto the perfection of the creation, לֵלֵפֵ, structure of ten—the structure of the לֵ, the giving of the Ten Words out of the fire expressing perfection in the works of the hands; the place of the Ten Words manifested, given, contained; site of the holy of holiness where none can enter except those as priest or Mashiyach, thus a reference to the mind. Value, 130/לפ: holy mind instruction. See **Horeb**/פֵּאֵל.

5518 **pot (sir, סיר) אֵלֵפֵ**

kettle, caldron: vessels into which food is “put away” for cooking; also: to visit, tour—take oneself away from a previous position/state; *lit.*, framework/פֵּ by which to energize/ל thought/4. Value, 270/א: to boil understanding. See **remove**/אֵלֵפֵ.

5521-23 **booths (sukkot, סוכות) אֵלֵפֵ; tabernacle (sukkah, סכּה) אֵלֵפֵ**

center in the loins; a structure open to the lights of the heavens; a thatched hut, cottage; the sanctified body of a son of man: the dwelling place of HaShem/אֵלֵפֵ; *lit.*, a structure/פֵּ comprised of the branches/tribes/שׁ of life/א; to structure/פֵּ the branches/שׁ of Torah/א; teachings that pertain to the third level of man, *the parameter letters of the third level* from *sameck* to *taw*; the feast of Sukkot in the seventh month from the 15/פֵּ to the 22nd/א also: to look, observe and to prognosticate; a prognosis—an enformulation/booth for expectations. Values, 85/א: the soul of Light; 486/אֵלֵפֵ: the measuring of soul for evaluation; the regeneration of expressions of Unity. See **Feast of Tabernacles**/אֵלֵפֵ אֵלֵפֵ. Compare **tabernacle**/אֵלֵפֵ אֵלֵפֵ.

5536 **basket (sal, סל) אֵלֵפֵ**

means to weigh, value, assess; *lit.*, the structure/פֵּ of learning/ל; the cycles/פֵּ of instruction/ל; root for *Selah*/אֵלֵפֵ (the Psalmist’s pause), signifying that a “basket” is prepared, by which to receive the illumination/Light of the Spirit. Value, 90/א: transformation. See **basket**/אֵלֵפֵ אֵלֵפֵ.

5553 **rock (sela, סֵלָע) אֵלֵפֵ**

a structure of instruction and understanding; the divine structure that orders our consciousness; Value, 43/אֵלֵפֵ: 160/פֵּאֵל. Compare **rock**/אֵלֵפֵ אֵלֵפֵ.

5560 **fine flour (solet, סֵלֶת) אֵלֵפֵ**

to sift, select; semolina: choice flour suitable for delicate pastry; soft, well-milled flour: thoroughly prepared concepts; *lit.*, to structure/פֵּ instruction/teachings/ל unto renewal/א. Value, 490/אֵלֵפֵ: composition that transforms. See **grain offering**/אֵלֵפֵ אֵלֵפֵ.

5561 **aromas (samim, סַמִּים) אֵלֵפֵ; aroma (sam, סַם) אֵלֵפֵ**

a sweet smell; spice, medicine; *lit.*, the trust/פֵּ attending an anointing/אֵלֵפֵ; the characteristic of faith—*lit.*, one who believes/relies upon/פֵּ a flow/אֵלֵפֵ of blessings/ל from an anointing/אֵלֵפֵ. Values, 100/פֵּ: sanctification; 150/אֵלֵפֵ: the distinguishment of a son of man. See **sweet smell**/אֵלֵפֵ אֵלֵפֵ אֵלֵפֵ.

5564 **a pillar, prop (sameck, סַמֵּךְ) אֵלֵפֵ**

to rely on, trust upon; *lit.*, to uphold the fullness of the tribes/branchings, support/פֵּ releasing/אֵלֵפֵ productivity/שׁ; to structure, skeleton, bones, to support, aid, assist; to draw close, lean upon; *lit.*, a pillar/פֵּ is a fully nurtured/אֵלֵפֵ branch/שׁ; also: to grade a continuum, to approximate; consistence, reliability. What creates a *sameck*? A tree above/פֵּ and the waters beneath/אֵלֵפֵ create branches of support/שׁ; the bones/פֵּ and water/אֵלֵפֵ support the body’s tree of life/שׁ *lit.*, to uphold/פֵּ all embodied/אֵלֵפֵ in the tribes/שׁ; to be authoritative; fifteenth letter of the twenty-two emanations of Unity,

the first letter of the third octave/level of the *alefbet*; to structure spiritual productivity. Perfect, balanced equation: $\Psi (20) + \aleph (40) = \aleph (60)$. Value, 120/מפ: the holy branchings of life. See **samek**/ספ; compare **pillar**/מפ, מפמ.

5594

mourn, lament (saphad, ספד) מפפ

to eulogize sorrow; *lit.*, to restructure/פ our expressions/faces/פ to facilitate the opening of new paths/פ. Value, 144/מפפ: securing messages from the gates.

5599

to attach, join (sephiach, ספיה) מפפ

scales, aftergrowth; to afflict with scurvy, an accretion that grows of itself; also: inclusion—to fuse/add from the external; *lit.*, to bind/פ the face/expressions/פ and the hand/actions/פ by perspective/פ. Value, 158/מפפ: to obscure the potential of labors/services.

5608-13

number, scroll (sepher, ספר) מפפ

to inscribe; to count, number, enumerate; a census, tabulation, ledger; a book, document, volume, inscription, epistle; a scribe; also: a border, frontier—to provide a “district” for a writing gives it definition and adds description, even as taking a “census” for a writing gives it values and summations; also: to cut, trim—when one writes, there is a “cutting of stone” to which the letter conforms to become visible; *lit.*, to give structure and authority/פ to the expressions/פ of knowledge/פ; “to support the voice of knowledge,” that which support the words of the mind; supports the expression of knowledge; in skins are recorded the expressions of mind; to structure/gather the expressions of knowledge together, thus a means to sum, bring together, accomplish by counting. Value, 340/מפפ: wisdom flowing; liquid gold. See **number**/מפפ, מפפ.

5619

to stone (saqal, סקל) מפפ

confine the domain of instruction. Value, 46/מפפ: 210/מפפ.

5641-43

secret, hiding place (sathar, סתר) מפפ

MT/Deut 13:7, in secrecy, to confine (direction/partial concept) a collection in the mind. Value, 57/מפפ: 680/מפפ.

Ayin Q

(*ayin*, ע) ○

the openings of eyes, ears, mouth, *etc.*; cavity of the chest/heart; compassion; center of understanding or confusion; penetrating vision: to be bright, clear, keen, transparent; prophecy, discernment, enlightenment, consideration, transference; also: hate, hostility, jealousy, arrogance, boastfulness, pride; humility; all depictions of roundness: egg, navel, jewels, planets; spring, fountain, well; depth, perception, receptivity, attentiveness; universal consciousness; sixteenth of the twenty-two letters of the *alefbet* and the third level/octave of the *bet*/פ. Value of 16/70. See **ayin**/מפפ; **seventy**/מפפ.

5647-52

Ebed; serve (ovad, עבד) מפפ

work, labor, toil; to cultivate, till, adapt; a man-servant, bondsman; *lit.*, understanding/○ formulates/פ portals/פ; those who serve in HaShem are rewarded with access; to be a servant one must comprehend the unified form of His House/פ, as a result the windows of heaven open/פ; a worshipper; to worship, elaborate; *lit.*, perceiving/○ the form/פ of the future/פ, *ie.*, understand-

ing future developments, according to which there is service; also: a motive for labor. Value, 76/יֹ: comprehending unity.

5674-77/5680-81

Ibri, Hebrew (Ivri, עִבְרִי) 490; Eber; beyond (aver, עֵבֶר) 490
the aspects that have crossed over and those able to cross over from light into manifestation and from form into Thought; the world does not pass over and hence it is not of the Hebrews; those of the Hebrews are the names of Light and the Principles of Elohim—those who are of the Mind of HaShem capable of transcending from one state unto another; a region on the other side; to perceive the other side; to go through or passover, go beyond; to impregnate, conceive; *lit.*, to comprehend/○ the developments/expansions/י of the mind/4; a man/people whose descent is of Shem/יָוָה/Name/positioning; also: the other side, that which is beyond; note: in some translations, Eber/490 is inconsistently rendered as “Heber,” a transliteration derived from 494; 490/insights develop/expand thoughts; the action of crossing over is illustrated by the moon illustrates which transfers light from its fulness into darkness and from a small crescent unto a full face that takes away the darkness; thus, the moon that rules by night as understanding governs over the world and all darkness; in the cycles of the moon we see the process of renewal, maturation, and release—light is gathered from one days activity of the month unto another; when the light has been gathered to where it cannot hold any more, the light overflows and the moon dispenses to those who are of understanding, even as a mature man gives forth the light he has acquired; so it is with Hebrews, they transfer the values of Light to the earth for development and out of the earth they arise with their revealed glory. Values, 272/904: the mind perceives its expansion/the blessing upon it (and, hence, passes over for its development: unto, *lit.*, mastery in understanding of consciousness); 282/974: Thoughts of the Faces expanding. See **Heber/494; hunger/904**.

5695-96

circle, calf (egel, עֵגֶל) 460, 460
to create an enclosure; states of training—ability to bake a cake, draw a circle; a thing round, rolling; swiftness; a heifer, young calf; as calf: a circle (herd) of life forms—an entrapment of ideas via forms, illustrated by heifers clustering in a circle; referring to the form of the outer circle of the earth/body as means to learn of the inner circle; a calf/idea/4 is the attribute of *alef/4* to reduce all attributes to a point for purpose of expansion/explosion; *lit.*, an engulfing/○ process/∧ of instruction/training/4; also: a carriage, cart; the Great Bear constellation; a Hebrew acronym for יָצַל/incest, לָצַל/robbery, and יָצַל/slander: hence, the expression, “to ogle;” cavities of the physical nature to transport instruction. Value, 103/∧: to regulate consecrated channels.

5708

witness; eternity (ad, עֵד) 40
to give evidence, testimony; an everlasting continuum; endless, forever; until, to, up to, as far as, while, during, whence; *lit.*, to perceive/○ the paths/gates/4; also: any object of proof; *lit.*, jewels/○ of insight/4. Value, 74/40: perception of future. See **surround/490**.

5712

Adah, congregation (edah, עֵדָה) 40
an ornament; display of the flesh which obscures access to the light (SMB/Gen 36:2) or a display of flesh that is a glorious ornament/branching of the spirit; those who perceive the way of life; those enlightened understand 404/the doors of light. Value, 25/א: branch of light.

5726

Adulamite (Adulami, עֲדֻלָּמִי) 40
natives of Adullam/יָדָה (its nearby cave, the place of retreat for David the king, as of his final confrontation with Shaul): *lit.*, to understand/○ the paths of insight/4 in the role of directing/4 the embodied waters/י to fulfillment/4 (See BHM Torah Light Notes, SMB 38:1). Value, 154/494: to distinguish potentiality via insight

5729 **pleasure (eden, עֵדֶן) אֶדֶן**

understanding opens doors to our potential; understanding is the way to one's potential, to improve, delight, refine. Value, 34/Δ: 124/499:

5712 **congregation (adut, עֲדֻת) אֲדֻת**

to comprehend the paths of totality; the congregated light energies of Yisrael/לְאֵלֵינוּ; *lit.*, those understanding/○ the paths/Δ of perfection/X—comprehending/○ the insights/Δ into Torah/the Measurement of Mashiyach/X; pertains both to light energies already assembled into a physical body and to individual souls who have made transference into their light bodies (CHP/Num. 27:21). Value, 474/ΔOX: the measurement of the lamp of Mashiyach within the gates. Compare **congregation/לְאֵלֵינוּ**; **tabernacle of the congregation/לְאֵלֵינוּ אֶדֶן**.

to be bald, worn, to violate/overcome with change (oval, עֹבַל) אֹבַל

one of the twenty-six attributes of a Name; the power to destroy/reorganize/אֹבַל Bel/com-pounds/לְאֵלֵינוּ, conveys the role within our name to destroy one state to enter into another. As a serpent, we shed off the old to put on the new. This is the sense of Obal, also rendered Ebal, which is the means to change, the ability to relinquish the former to embrace the present. Through developments into our role and position amongst the whole we graduate from one level of operation unto another, and with each proceeding, there is a change of garments. Obal is the function that enables us to put on mortal flesh within the womb and also the ability to breakdown the flesh body to become adorned with the garments of gold. This attribute is the inner force of regeneration, to recycle, to make new coming out of that which is old. As there are transgressions/אֹבַל resulting from confusion/לְאֵלֵינוּ, Obal will break apart the chains of our past that we may proceed in the positions to which we are prophesied to fulfill. Note that this attribute comes upon our entering into the Kingdom of Light Orders whereby we are translated out of the kingdom of darkness. Obal empowers us to ascend/descend and to go through every transition. Sometimes translated as be to bald, bare, Obal conveys the shedding of the former to put on the new. We walk in the consciousness of the everlasting kingdom that we live within and know that the temporal states will all pass and give way to the revelation of our precious immortal Name.

5747 **Og (עֹג) אֹג**

a consciousness of processes, behaviors, *e.g.*, the way one walks; king/ruling principle of Bashan/בָּשָׁן (physical forms); negative sense depicts confusion that leads to shame or reversal of goals; positive sense conveys understanding bearing communications that bears the king of Bashan—the house/בָּשָׁן of Wisdom/W extended/בָּשָׁן *lit.*, a focus/perception/○ to administer/בָּשָׁן a transitional process/בָּשָׁן; a dominant awareness/○ of location/בָּשָׁן. Value, 79/80: to comprehend community.

5749-51 **to encourage, surround (uwd, עוֹד) אֹד**

to support, strengthen; to admonish, animate, invigorate; to give evidence: to testify, affirm, witness; also: duplication, repetition—additional, further, more, still other, yet again; *lit.*, the conscious/○ consideration/בָּשָׁן of insight/Δ. Value, 80/7: to be open/expressive. See **eternity/אֹד**.

5753-55 **Ava, Ivah; to sin, transgress (awah, עוֹה) אֹה**

to act perversely, commit iniquity; also: ruin, destruction, desolation; *lit.*, darkened understanding/○ of the containments/בָּשָׁן of life/אֹה. Value, 81/47: to eat seed. See **sin/אֹה**, compare **sin/אֹה**.

5759-60 **injustice** (*a-wel*, עוֹל) לָצוֹ

a wrong, wickedness; to be dishonest, unjust; *lit.*, darkened understanding/○ in the administration/Υ of roles/ל; to break the yoke/law/ל○; often written as “their” wrong/iniquity/לָצוֹ; also: an infant; *lit.*, the well/○ of the breast/Υ guiding/correcting/ל. Value, 106/Υפ: regulations upon Unity; to be regulated unto Unity.

5770-71 **sorcerer, soothsayer** (*awnan*, עוֹנָן) לָצוֹ; **iniquity, to sin** (*awon*, עוֹן) לָצוֹ

a crime, offense, trouble; suffering, punishment; evil, distortion; *lit.*, perceiving/○ held/Υ potential/ל; translated as “iniquity,” to convey premature perceptions: one who suckles/Υ clouds/ל (thoughts); *lit.*, understanding/○ held/Υ to extend/ל potential/ל; also to dwell, stay, cohabitation. confusion/darkness contains judgment’s potential. Values, 126/Υצפ: domain of productive unions; 176/Υ○פ: domain to comprehend holdings. See **transgress**/לָצוֹ; **season**/לָצוֹ; compare **age**/לָצוֹ; **season**/לָצוֹ; **turtle dove**/לָצוֹ.

5772 **season** (*onah*, עוֹנָה) לָצוֹ

a time period; cohabitation, marital duty; *lit.*, a continuum/○ bonded/Υ to the potentiality/ל of light/life/ל; also: a period of trouble, suffering—momentary intervals that serve unto our perfection; *lit.*, an attentiveness/○ to balance/Υ regarding purpose/ל in life/ל. Value, 131/לפ: domains of instructive expansion. See **transgress**/לָצוֹ; **iniquity**/לָצוֹ; compare **age**/לָצוֹ; **season**/לָצוֹ; **turtle dove**/לָצוֹ.

5774-76 **fowl** (*oouf*, עוֹף) לָצוֹ

a bird; flight; to soar, fly; to pass over quickly; also: to cover with a mantle—as with wings, feathers; *lit.*, keen vision/○ sustained/Υ by expressions/ל. Value, 156/Υלפ: the devotion of will to be one with Him above (conveys the relationship/Υ of the orders of the mind above/פ and the potentials of display beneath/ל). See **fowl of the heavens**/לָצוֹ.

5774-76; 8064-65 **fowl of the heavens** (*oouf hashemayim*, עוֹף הַשָּׁמַיִם) לָצוֹ

all messages of life that cause man to soar inwardly: phrase representing the messages of angels and conveying the freedom of an expanding mind; understanding/○ sustained by/Υ expressions/ל appropriate to the assigned/ל names/לָצוֹ pertaining to being man; *lit.*, keen vision/○ administered/Υ in utterances/ל sparkling/ל with wisdom/ל to release/ל the manifestation/ל of fullness/ל. Value, 551/ללפ: to measure the dome of heaven in displays of principle. See **fowl**/לָצוֹ; **the heavens**/לָצוֹ.

5779-80 **Uz; to counsel** (*uts*, עוֹץ) לָצוֹ

formulation of Aram/לָצוֹ/energy field through Shem/לָצוֹ/name; one of the twenty-six attributes/natures of a name; the ability to formulate teachings of light principles directed to the pursuit of ascension/transformation; to advise, provide recommendation; concentration; to substantiate, make plain; the formative power to generate sound doctrine; to formulate a tree; *lit.*, understanding/○ bonds/Υ to ascension/ל. Value, 166/Υפפ: to distinguish the structure of Unity.

5782-87 **awake** (*eur*, עוֹר) לָצוֹ

to awaken, be aroused; to rise, stir; *lit.*, consciousness/○ linked/Υ with intellect/ל; also: to be blind, blindfolded; to skin; the epidermis, hide, leather: the “veils of skin” correspond to blindfolds upon inner dynamics and also serve to awaken and arouse, via neural reflection to the inner stirring; understanding redeems the mind which is manifested in the skin which encases us; term used in the *olah* procedure (Torat Kohanim); one who assist another in making an olah receives the לָצוֹ whereby he himself is covered; perceptions unite in knowledge. Value, 276/Υ○ל: to instigate conscious bonds. See **town/city**/לָצוֹ.

5795 **goats/goat, fortress (aze, azim, עזים, עז)** עזסו, סו

strength, power, might, courage, defenders, unite to fight; valour, refuge, splendor; goat, goat's hair, the strength and radiance of unity, *lit.*: understanding targeted/סו. Value, 77/סו comprehending the goal; 23/א4 mind channeling/processing; thoughts ascending.

removal, scapegoat (azazel, עזאזל) עזסו

understanding and strength/סו comes by the concepts/א that target/ס our progress/ע; concepts provide direction to remove wrong from the camps. Value, 43/א4 insights to journey.

5804 **Gaza, Azzah (Azza, עזר)** אסו

the strength/power/סו of illumination/א that comes from Gerar/44\meditations (SMB/Gen. 10:19); *lit.*, understanding/ס penetrated/ס by illumination/א; tending towards strength, power, glory, praise, vigor; fortress. Value, 82/א7: open consciousness.

5807-08 **strong (eezu, עזוז)** עזסו

strength, power, might, glory; to be heroic, courageous, brave—the results of, *lit.*, perceiving/ס the goal/ס contained/ע in Torah/ס: the characteristic of one who understands/ס the goal/rest/ס contained/ע in words/ס. Value, 90/ר: ability to pursue/order the energies/forces. See **strong/סלסו**; compare **strong/עזא, אסז, אע, עזא**; **mighty/אעזא, עזאעזא**.

5826-29 **Ezer; help, helpmate (ozer, עזר)** אסו

to aid, assist, relieve; *lit.*, to understand/ס the goals/ס of one's mind/husband/א; as son/formulation of Seir/אעלOW/roughness the Horite/עלע/cave dweller: help in a troubling situation. Value, 277/סא4: a master understanding goals.

5856-57 **Ai, Aiath, Aija, Hai; heap (Aai, עי)** אלסו

a heap, as of stones; *lit.*, perception's/ס initiations/ע; ruins; to heap up or to ruin: the aggregation of perceptions initiates either a building up or an overthrow; locale arising from the East/עאא in conjunction with Beth-El/עא אעל (SMB/Gen 12:8); note: the ruling nature of Ai is to confirm/verify the stronghold of Beth-El (Josh. 12:9). Value, 80/ע: fruit.

5858 **Ebal; bare (ayval, עיבל)** אלעלסו

ref. to the left buttocks or seat of judgment, the left mount of the two humps, the other being Gerizim; to declare the curses/to cut off that which is contrary to our expansion, stimulated by six tribal branchings within man; to make bald or bare, naked, stripped, barren as a stone; means to evaluate/be transformed following a sacrifice, what is held back causes a curse (Joshua 8:30); *lit.*, understanding/ס ascribes/ע unification/א **with guidance** /ע. Value, 40/ע: to cleanse or dismiss. See **Gerizim/עעלסאע**

5867 **Elam (Alam, עיפה)** אלעלסו

eternity; to be perpetual; enduring; for ever and ever; concealed, hidden, kept secret; vigor, strength; youthfulness; means of compressing/storing; one of the 26 attributes of HaShem integral to the lineage of every name/spiritual positioning SMB/Gen. 10:22): the everlasting consciousness belonging to YHWH/אעאעל; the eternal strength of life concealed within; universal consciousness/ס manifesting its power/ע in the roles/ע of the multitudes/ע. Value, 150/עא: the domain of potentiality.

5869-71 **eyes עעלעלסו Ain; eye; well (Iyeen, ayin, עין)** אלעלסו

the eye (SMB/Gen 38:21); position of perception, sight; the appearance, look; the face; *lit.*, understanding/ס manages/ע all extensions/ע thus is Reuben/to see a firstborn; to behold the

activities of all displayed, the Eye serves as the crucible to refine silver—observations through the Eye/Ayin sheds the dross from all that we behold resulting in the production of silver; thus one of the letters of wealth/4W0; what appears—buds, openings, sights; a cistern, spring, fountain (as the eyes shed tears); an opening, aperture; also: bud, loop, hole; to consider, reflect, meditate, ponder; to be balanced; to peruse; to examine carefully; to hate, be hostile, antagonistic—active results of negative deliberation, as revealed by the look in the eye; name of the sixteenth letter of the *alefbet* and the third level/octave of the *bet/ḥ*; culminating frequency of *bet/ḥ* and *tet/ṭ*. The eyes are above the nose to be a guide in exploration; seeing is by inversion and corresponds to conceptualization, sight by inversion is the way of planting principles conceived so they can arise in power and form; fourteen centres on the lunar surface conveying the potential of reflection. Equation: 2Ḥ (20) + ḥ (50) = 0 (70): understanding is achieved by unfoldments of united hands. Value, 40/130/Ḥ: sanctified guidance. See **ayin**/0; **En Mishpat**/X7Wḥ ḥḤ0; **color**/0ḥ for *color of eyes*.

5881 **Enan (Oaynan, עינן) ענן** 0Ḥ0

an eye; *lit.*, full view/0 to achieve/inscribe in the heart/Ḥ productive/ḥ unfoldments/ḥ; a formulation pertaining to Naphtali/ḤḤX7ḥ; father of Achira, master elder of the heart branch. Value, 54/Ḥḥ: unfolded insights.

5869-71; 4941 **En Mishpat (ain mishpat, עין משפה) ענן** 0Ḥ0

to carefully weigh/ḥḤ0 a judgment/X7Wḥ; to meditate/ḥḤ0 on an ordained position/X7Wḥ: consideration/ḥḤ0 of the rights of passage/X7Wḥ; *lit.*, to consider/0 by assertion/Ḥ of will/ḥ the flow/ḥ of wisdom/W expressed/Ḥ in a measurement/X. Value, 950/ḥḤXX: regenerative measurements confirming potentiality. See **well**/ḥḤ0; **judgment**/X7Wḥ; **Kadesh**/WḤḤ; **Kadesh-barnea**/074ḥ WḤḤ; **holy of holies**/ḥḤWḤḤ WḤḤ.

5890-91 **Ephah; ephah (עִיפָה) עִיפָה** 0Ḥ0

covering; *lit.*, understanding/0 resulting/Ḥ in the manifestation/Ḥ of Light/Ḥ; a measurement of man: 500 handfuls, according to the measurement of the mishkan/ḥḥḥḥḥḥ/tabernacle/human body—thus, the volume of the ephah is proportionate to the capacity/ability of the individual; measurement of holy/500/ḤX handfuls/activities; equivalency in modern measures: approx. 1180 oz./9.22 gal.; one-tenth ephah—50 handfuls/118 oz./3.69 qt., the 50/ḥ handfuls indicating performance in accordance with desire; two-tenths ephah—100 handfuls/236 oz./7.38 qt., the 100/Ḥ handfuls indicating performance in accordance with dedication; three-tenths ephah—150 handfuls/354 oz./2.75 gal., the 150/ḥḥ handfuls indicating performance in accordance with the domain of potentiality present; also: weariness; darkness, gloom, obscurity—all these being the negative aspects of a covering. Value, 165/ḥḥḥḥ: covering in support of life.

5892-95 **town, city (eer, עיר) עיר** 0Ḥ0

a village, hamlet; to urbanize, build a city; from the root 40, meaning “to awaken,” connoting the business of town life; *lit.*, organized perception/0 activitated/administered/Ḥ by knowledge/4; a point of contact as skin, referring to wakefulness—according to our alertness we may be reached or contacted; Aramaic: angel; young ass, donkey, foal. Value, 280/74: the mind’s manifestations. See **awake**/4Y0.

5902-03 **Iram; naked (aye-rome, עירום) עירום** 0Ḥ0

nudity, bareness; to be exposed; to be denuded, as a tree without leaves; *lit.*, conscious/0 activation/Ḥ of the mind’s/4 flow/ḥ. Value, 320/ḥW: fire yet to branch forth in glorious array. See **cunning**/ḥY40; **nakedness**/XY40; **prudent**/ḥ40.

to break open, to decipher the living meanings contained within words and forms structures;
lit., to perceive/○ the branching of light/classification/9 of thought/4 being extended/7; one of
 the founding twenty four elders; gives birth to Pagiel, the portion to be consumed, a work of
 Asher/4W4. Value, 340/7W: a name, fiery waters, wisdom being reflected

the top, denoting a sequence of ascending roles: hence, the Highest; also: a yoke; concerning, re-
 garding, according to, with, together with, unto, near, above, over, by, towards, beyond, on
 behalf of, because; *lit.*, a perspective that understands/○ rules/laws/8; one's perspective/○ direct-
 ing another's role/8; consciousness/○ of directive movement/8; used, conversationally, as sub-
 stitute for *El/God/84*, the masculine *alef/4* being swallowed by the feminine *ayin/○*. Value, 100/8:
 the sky; devotion to the crown.

to succeed, surpass, transcend, excel; *lit.*, perceiving/○ the Orders/8 of Light/9 whereby one sub-
 mits all in harmony with the Lights; the olah offering is the presentation of all energies, com-
 prising your entirety; to the Faces and the Will and the Name of YHWH, thereby designating
 the use of the energies to be an extension of YHWH and to operate according to the Name of
 YHWH whereby every cell is ordered according to the Master Name: to see as Wisdom reveals,
 to hear as Wisdom grants understanding, to speak as the Single Voice, to discern, administer,
 and bless/expand in Unity, to create and transfer properties, to reside as one with all, to illumi-
 nate all we abide in and encounter, to govern affairs as YHWH, to labor with YHWH, to renew
 all in view of our eternal nature, to evaluate all states unto perfect balance, to confirm accord-
 ing to truth, and to meditate upon the Wonders of Perfect Unity whereby one ascends and rides
 upon the waves of the heavens—corporate names of light; to grow, go up, lift up; to reckon; to
 be considered; to be superior to forms—to be counted in/amongst the heavens; also: a leaf, page,
 folio, proof sheet, petal; a cause, pretext, occasion, circumstance; leaves are the means to unfold
 and assist the tree to its ascended development; they are for healing/health/completion of all
 processes (nations). *lit.*, perceptions of being/○ directing/8 one's radiance/emanation of life/9;
 as regarding offerings: the offering of two bullocks/*parim* convey the Union and the establish-
 ment of life Principles; the one ram/*ayil* depicts the honor, maturation, full-sounding manifes-
 tation of the principles; the seven lambs/*kaveshim* express the complete performance and safe
 guarding of the Principles; the he-goat accompanying the *olah* expresses our self-correction that
 occurs through making the olot and appropriates grace to make an ascent over ignorance—facil-
 itates learnings; the *mincha*/grain offerings and the *neseck*/wine offerings correspond to the
 teachings/studies of Torah as understood in joy; the daily lambs of the morning and evening sac-
 rifice express the total subjection of all energies and forms to the direction and fulfillment of
 wisdom: each lamb is an expression of the fruitful productivity achieved in perfectly aligning
 each aspect of being the emanations of Wisdom for the day and the night; the first thing upon
 arising each day is the making of the olah which is a drawing out of all instructions granted dur-
 ing the night, through which the activities of day are accomplished; it is with anticipation that
 we arise each day as we do not comprehend all that was gifted to us during the night until we
 make the olah and see the instruction unfold; following each light period/day, another *olah* is
 performed to draw out from all light activities and signs which form our meditations and guide
 to instructions of the night; the level of our activities and the depth of our inquiries/instructions
 affects the ascent through the *olah*; the lamb of the *Shabbat*/8W pertains to the formulative

work periods of light achieved during the month; the term *ben/son/בן* in reference to the olah indicates that the offering is a son/formulation from within our loins that Light creates each day and night; thanks be to YHWH/יהוה for His instruction regarding the *olah!* Value, 105/אפ: the dominion of Light. See **bullocks/בולאים**; **ram/רם**; **lamb/אילן**; **he-goat/אילן**; **grain offering/אילן**; **wine offering/אילן**; **head of the month/ראש חודש**; compare **offering/אילן**.

5945-46

Most High; supreme consciousness (Elyon, עליון) ילן

lit. one's divine order is ascending, an ascent actualized, my ascent/ילן is bonded to an extension/unfoldment/ילן; in conjunction with El Elyon—the United Order of Ascension; being together with/ילן Yavan/ ילן, pertaining to the heart opening—to elevate/transform the opening of the heart; signifies (in the microrgasm) the elevated consciousness of “Yavan,” which connotes freedom at the ionic/molecular level; *lit.*, to understand/ילן laws/roles/ילן as instruments/ילן of peace and unity/ילן unto man's full extension/ילן; understanding is having the authority to rule and administer all extensions; understanding of instructions. Value, 166/אפ: to regulate in/with support of Unity.

uppermost (alai t'anah, עלי תאנה) אלן

topmost, higher, chambers above, overhead, foliaceous, leafy, zygomatous, skull bones; arising reflections composing concepts for further extensions of light

5956-58

world, hidden (aluwm, עלום) ילן; (alam, עלם) ילן

secret, concealed; vanishing point; to protect, safeguard; to veil, remove from sight: hence, a youth; things remote; *lit.*, veiled/encircled/ילן lessons/ילן to be extracted/ילן; also: the universe, cosmos—in the sense of its planetary structures, designed to secure treasures from thieves, reserved for those of integrity (2 Cor. 4:7); existence, surroundings—thus, “world”: Earth is a repository of Spirit (Isa. 66:1), and various usages construed to mean “the end/termination” of the world (from “end/τέλος/goal/result” or from “end/συντέλεια/consummation”) signify the perfection of Spirit, meaning the realization of its purpose in visiting Earth (2 Cor. 12:9; Jer. 31:34). Values, 140/אפ: the sanctification of multitudes; 146/אפ: domain of multitudinous bonds. Compare **earth/ארץ**; **north/צפון**; **world/עולם**.

5971-74

with; people (am, eem, עם) ילן

a nation, by virtue of the spiritual commonality of its adherents (not used to denote any political state); *lit.*, a grouping/ילן of people/ילן; an understanding/philosophy/ילן concerning the fullness of life/ילן: those who collect together do so because they share a common receptivity/ילן to a specific flow of life/ילן; an overview/ילן of the waters/ילן as the form of man is an overview of the state of the waters within, depending upon the overview of Ayin/ילן, so are the waters/ילן within, either frozen, fluid, or as swift moving vapor; a perpetual/ילן gathering/ילן; also: in the company of, at, in the possession of, while, during, in spite of, by, from, like; understanding of the spiritual whereby we are classed or grouped into various peoples; universal consciousness of spirit; understanding of the waters/spirits. Value, 110/אפ: domain of achievements. See **mother/אם**; compare **nation/ילן**.

5975-78

stand (amad, עמד) אלן

to be positioned; to persevere, persist, continue; to stay, remain; to intend; to rise up; to attend, serve; to be devoted; *lit.*, the eye/ילן drawing out/ילן insights/futurity/אלן; to see/perceive/ילן the soul's/collected waters'/ילן future/אלן; also: to take a position, posture, attitude; to cease, stop, stand still; to perceive the spiritual gates (avenues in life), to be in a state of readiness for action, battle, process. Value, 114/אפ: the sanctified activity of the fires within. Compare **stand/עמד**.

5992 **Amminidab, Aminidab (Amminidav, עמינדרב) אִמִּינִידָב**

my/ל people/מ are generous/noble/אִמִּי; *lit.*, perceiving/ו the fulness/מ acquired via/ל quest/י for insights/א of the house/ב; a master elder formulator and guide pertaining to Yahúdah/ אִמִּינִידָב; father of Nachson/regeneration. Value, 59/ט: quest in consciousness

5982 **pillar (amud, עמוד) אֵמֹד**

a foundation, platform, column; from the root *amad/אמ*, meaning “to stand, to be positioned”: the results or formulations that come by taking a stand; *lit.*, perceiving/ו embodied messages/מ that hold/י the future/א; also: (by convention) a page of the Torah scroll; note: in the usage, “a cloud by day, and a pillar/אֵמֹד of fire by night,” it is understood that the Tabernacle Man is a positioned column of life/fire filled with and overshadowed by a cloud/מלל. Value, 120/צפ: sanctification of branches. See **pillar/פּוֹלֵס**, פּוֹלֵס.

5983-84 **Ammonites (Ammoni, עמוני) אֱמֹנִי; Ammon (Ammone, עמון) אֱמֹנִי**

peoples/מ holding/י potential/י, the offspring of Lot/טל/veiled, thus a means for thoughts to multiply and to preserve concepts/seed; conveys the secretive behavior characteristic of the cliquish mentality; inbreeding; having fixations concerning ethnic origins; connotes darkened understanding—minds clouded by indulgence in desire with disregard for the source; also a name of Ephrayim; *lit.*, perceptions/ו over waters/מ which are held/י for extension/י. Values, 49/ט: to extract for council/trust.

5989 **Ammihud (Ammihud, עמיהוד) אֱמִיחֻד**

my/ל people/מ are majestic/glorious/אֱמִי; majesty characterizes the sexuality of man, the glans penis serves to build-up and beautify supplying all parts to be full, mature, and majestic; *lit.*, comprehending/ו the bodies of water/מ to fulfill/ל the illumination/א contained/י in the gates/א; a formulation pertaining to Ephrayim/מִלְכִּימֶלֶךְ, father of Elishama, master elder of the glans penis. Value, 54/ד: to unfold glory

5996 **Ammishaddai (Ammishaddai, עמישדי) אֱמִישַׁדַּי**

my/ל people/מ are abundant/לֵאֱמִישַׁדַּי; *lit.*, comprehending/ו the bodies of waters/מ to fulfill/ל the abundance of resources/לֵאֱמִישַׁדַּי; a formulation pertaining to Dan/מִלְכִּימֶלֶךְ, father of Achieozer. Value, 74/ד: comprehending glory

6002-03 **Amalekites (Amalaki, עמלקי) אֱמֹלֶקִי; Amalek (Amalake, עמלק) אֱמֹלֶק**

an understanding/ו that turns the head/wrings the neck/אֱמֹלֶקִי; People/מ of Flogging/לֵאֱמֹלֶקִי; an obstructive power that wars against the soul in Rephidim/מִלְכִּימֶלֶךְ/widening of knowledge/to refresh; the first/head/beginning of the nations/gentile/process dynamics; *lit.*, confusion/ו of soul fields/מ in resistance/ל to the priesthood/פ, the construct form adding the sense of active/ל resistance; to oppose progress into spiritual dimensions of faith and works: it is only as Moshe brings forth the waters from the Rock—as the flow of life is brought forth from the cornerstone—that the force of Amalek becomes visible; for only as we receive can we detect what is resisting further progression; an adversary in each generation; note: Amalek is overcome by the unity of Aharon/מִלְכִּימֶלֶךְ/enlightened mind and Hur/אֱמֹלֶקִי/nobility in upholding the hands/activities of Moshe/אֱמֹלֶקִי/spirit lamb. Values, 240/מ: thoughts of instability; 250/מ: impoverishment of potentiality.

6009-13 **valley, deep (amaq, עמק) אֱמֹק**

profound; unfathomable, unsearchable; to deepen; to delve deeply; low, dim; depth, profundity; , vale, plain; *lit.*, understanding/ו the fulness/מ within a dome/covering/פ; thereby yielding

a sense of depth; (SMB/Gen 14:3,17 CHP/Num 14:25). Value, 48/ח״: 210/ל 4: the mind’s manifested power.

6014-16 **omer, sheaf (omer, עמר) א״ו**

to bind; sheaving; *lit.*, understanding/ו gathers/ו in the mind/4; a volume of fifty handfuls; the measurement of one-tenth an ephah/א״ל, signifying acquisition and fulfillment of objective; Counting the omer from Passover to Shavout is to determine/watch for forming of sheaves from the gathering and unfolding of seeds/concepts released in our inner fields. also: cruel; to treat harshly, as conveyed by the sheaving process (TQ/Lev. 23:15; MT/Deut. 24:19). Value, 310/ל״: wisdom’s activity. See **Kedarlaomer**/א״ו ל 4 א״ל; **Gomorrah**/א״ל, wavesheaf א״ל ח״.

6017 **Gomorrah (Amorah, עמרה) א״ל**

the illumination/א to bind in a sheaf/א״ו; *lit.*, to perceive/ו the flow/ו of the knowledge/4 of light/א; conscious/ו absorption/drawing/ו out of the thoughts/4 of light/א; also: to treat cruelly/harshly, as in the process of gathering and threshing grain. Value, 315/א״ל״: to break open/assimilate the blessings of life. See **omer**/א״ו.

6035 **Anab; to tie (anav, ענב) א״ל**

to make a loop; to fasten; a grape, berry, the fruit of tree; a crop; a cluster of grapes—whatever ties, or is joined, together: such is the nature of understanding, into which ideas and associations gather in clusters, like strands of pearls; *lit.*, to understand/ו that all displayed/ו is tied together/ל. Value, 122/א״ל״: to distinguish the productivity of a house.

respond, to be humbled (anah, ענה) א״ל

to answer, reply, hearken, bear witness, testify; chant, declare; lift up the voice; to be bowed down, afflicted, submission, to perceive/understand/ו all displayed/ו is light/א.

6041 **affliction (onee, עני) א״ל**

Mishneh Torah 16:3 “bread of affliction” M.T 26:7 the state of affliction allows us “to see our potential attainment” thus affliction produces a positive outlook for the future. Value, 40/ו״: 130/א״ל:

6049-52 **Anan; cloud (anan, ענן) א״ל**

a mist; a collection of thoughts capable of directing and refreshing; *lit.*, a gathering understanding/ו of goals/ו and of potential movement towards goals/ו; also: to obscure, cover—as with a cloud: hence, the connotation of various practices of magic. Value, 170/ו״: a covering, either of discernment or of darkness. See **cloud**/ל 4 ו״.

6059-62 **Anakim; Anak (ענק; ענקים) א״ל; א״ל**

necklace wearers: people strangling/misdirected by their own devices/successes/inventions; products/offspring of giants (of imagined immensities, awards): fantasies that choke oneness; *lit.*, to perceive/ו awards/ו as the crowning/א achievement/ל of fullness/ו״. Values, 220/א״ל 4: inordinate devotion to offspring; 270/ו 4: beginning/mind of covetousness/darkness.

6063 **Aner (ענר) א״ל**

an Amori/ל 4 א״ל confederate with Abram/א 4 א״ל, a trait of soul to provide “sayings” (Amori) unto, *lit.*, understanding/ו the display/ו of the mind/4; one who upholds with understanding the unfoldment of mind; a youth, force of renewing/revitalizing the mind. Value, 320/א״ל״: wisdom’s extensions. See **Mamre**/א 4 א״ל״.

6080-83 **Epher; dust (aphar, עפר) א״ל**

pulverized; *lit.*, complete/ו expressions/ל of knowledge/4; to be made dusty, covered with dry earth; *lit.*, the containment of transparent truth/ו within a manifestation/expression/ל of know-

a collective soul/מ; also: to ossify, become bone; to become real/actual; to materialize; to close, shut; to break a bone. acquires insight and conquers the waters (spirit); an eye pursuing the spiritual; in what way is this a bone? a bone is a structure, support, promise which enables us to pursue after the spiritual; to provide a framework for our faculties and their pursuits. Value, 200/4: to master. See **mighty**/מַעֲזִיב; compare **strong**/חֲזָקָה, חֲזָק, חֲזָקָה; **mighty**/חֲזָקָה.

striped, to bind (*agqudim*, עֲקָדִים) מַעֲזִיב / מַעֲזִיב

to fetter with cords, hobble, tie hand and foot, to bind on the altar; representing cords thus to stripe, maculate, streaky, striate, *lit.*, the perception/מ to distinguish/מ paths/מ unto fulness/מ; the striped of the goats convey that which bind together. Value, 62/37: to structure a house

Er, Ar (עַר) 40

to be awake, watchful, vigilant, on guard; *lit.*, an eye/מ of discretion/4; also: adversary, enemy; a central dwelling place of the Moavi/מַעֲזִיב, depicting operations of the intestines (as Eri/מַעֲזִיב, a work/son of Gad/מַעֲזִיב)—one who arouses faculties unto activity; as work/son of Yahúdah/מַעֲזִיב: “eye-opener”—beholder of what is present within, offering praise and discernment. Value, 270/4: beginning/mind of discernment.

6153-59 west, woof, Arab, Oreb; evening; surety (*erev*, עֶרֶב) 40

to be dark, grow dark, become obscured, difficult to discern until the eyes are adjusted; to assimilate, confuse; *lit.*, to capture/מ the head/4 of the house/3; Arabia; to mix the lights of day and night, as in twilight; to guarantee, be agreeable; pleasantness, sweetness, assurance, denotes the west will the light of the day has been received and implemented into our consciousness of mind and understanding; also: swarms (as occur at twilight); a woof as in weaving, the transverse threads of cloth, to intertwine threads, thereby used to denote a pledge, a weft, web; the contouring of energies according to the definitions of light/body forms; the tribal energies draw out their threads as they are abiding within the standards or placements of light waves; i.e. the energies of communication/Gad operate within the lightwaves of the tongue; should they reside in some other area, as in the lungs, they often are destructive and used for backbiting and judgment calls; the energies of sexuality/Ephraim reside within the male/female glans, and if not contouring to the shape of the warp of the penis, they are subject to operate as a whoremonger; the warp provides the structure for the unfoldment of the light branches otherwise the energies are amoebas in form; *lit. to understand/intertwine/מ thoughts/4 unto development/maturation/4*. Value, 38/4: to order ascensions/elevations. See **desert**/מַדְבָּר; **hunger/greed**/מַדְבָּר; compare **pledge/lot**/מַדְבָּר, **warp**/מַדְבָּר, **west**/מַדְבָּר.

6160-61 desert, plain (*arabah*, עֲרֵבָה) 40

dry land, wilderness; desert bordering the mouth of Yordan/מַדְבָּר; a place of intermingling (Arab/מַדְבָּר): often used with the instrumental article (מ) and rendered as “with assurance, pleasantness, agreement”—the light of evening that confirms/points out specific light orders and their positions, coming to understand associations of light, a weaving together patterns of aligned positions as the lights are confirmed/breakout within us; *lit.*, insights/מ in the Mind/4 develop/מ Light/מ; fusion; area of the testicles to supply a productivity/processing of light, near the thighs (see Gilgal); also: guarantee, pledge, exchange, token, bond; willow branch, small boat; **understanding the Master Teacher’s illumination**. Value, 277/504: knowledge and understanding of the goal/results of Torah. See **surety**/מַדְבָּר; **four**/מַדְבָּר; **forty**/מַדְבָּר.

6174-75 **shrewd, guileful, cunning (awroom, ערום)** אָוֶרֹם
sly, crafty, subtle, astute; *lit.*, to understand/○ the mind/4 in conjunction with/י the spirit/י; prudent, deliberate, wise; also: accumulating, amassing. Value, 316/יזלW: wisdom to attain equilibrium. See **prudent/יָאוּ**; **Iram/יָאִלֹ**.

6172-73 **bareness, nakedness (aye-root, ערוה)** אָיֶרֹת
to expose, make bare; to be wakeful, watchful, alert, lively; the angelic state—the pre-embodiment state of Adam/יָאֵד; to make plain, put the cards on the table; to be unclothed, disembodied; a state determined by the realization of Light Garments; does not pertain to the body of flesh as the body is a covering, but rather to the state of Mind; *lit.*, a view/consciousness/○ of mind/4 as weighed/considered with mercy/י in light of totality/X. Value, 676/יִוֶּאX: to measure mind with an understanding of bonds. See **Iram/יָאִלֹ**.

6186-87 **to set, order, arrange (ayreck, ערך)** אָרֶךְ
to array, prepare, edit, compare, knead together, organize; *lit.*, to comprehend/○ the mind's/4 branchings/י; also: value, appraisal, estimation; property, asset. Value, 290/יֶ-4: thought transformations.

6188-90 **foreskin (arlah, ערלה)** אֶרְלָה; **uncircumcised (awrale, ערל)** אָרֶל
dullness; profane thoughts; *lit.*, to darken/○ the mind's/4 role/ל; immature fruit; that which is unripe, poisonous, un-pruned: the early processes, expressions; *lit.*, beholding/○ the mind's/4 instruction/ל toward Light/life/א: for until one acknowledges entrance into flesh, there is no concept of circumcision or uncircumcision; a veiling; what obscures the head, obstructs its freedom: uncircumcision connotes the Philistine/לִּיֶשֶׁת/unknowing nature of man; and the prepuce, expressed in feminine gender, represents the coverer; also: to count as forbidden. Values, 300/W: application state; 305/אW: to diffuse the light (*ie.*, to hide under a bushel). Compare **circumcise/לִּיֶשֶׁת**.

6191-94 **Erom; crafty, prudent (aram, ערם)** אָרָם
to be cunning, wise; to acquire/impart knowledge; intrigue; also: to undress, uncover, strip, make nude; *lit.*, to understand/○ the mind's/4 flow/י. Value, 310/זלW: wise actions. See **cunning/יָאוּ**; **Iram/יָאִלֹ**.

6199/6200 **Aroer (ערער)** אָרֶר
to weaken, subvert, overthrow, demolish; to shake, appeal; as pertains to the state of Arnon/יָאֵד: redoubled vigilance, the resolve to avert a foreseen result; *lit.*, the eye/○ of discernment/4 compounds understanding/○ in the mind/4; as a city of Ar/40 near the ford Jabbok/יָאֵד in a tributary valley of Arnon: to shake/overthrow by the outpouring of words of compounded understanding. Value, 540/יָאֵדX: to measure the domain of spirit.

6205 **darkness, cloud (orphel, ערפל)** אָרְפֶּל
fog, mist, heavy darkness, gloom; to be vague, indistinct, obscured, unclear, nebulous; a concealed revelation; a mystery full of wonder; *lit.*, either darkness or light encircled/○ to precipitate/4 the voice/י of instruction/ל. Value, 380/יזW: Wisdom speaks. See **cloud/יָלֹ**.

6213 **make (osay, עשה)** אָשָׂה
he made, to perform, do, work, accomplish; to act, fulfill, complete, appoint, manage; to gain, keep, acquire, yield; to travel, sojourn; *lit.*, the conscious/○ utilization/W of Light/א; note: according to the work of our name/spiritual positioning, we are given a blue stone which changes color from light blue to shades of violet and purple; this stone is set in the diadem portion of the crown that rests on the forehead and is for our conscious discernment in service. understanding and wisdom are manifested by what one makes or creates. Value, 375/אִוW: digestion/assimilation of the understanding from innumerable gifts. See **fashion/יָאֵד**.

the force of Shem/יָצָו/*name* designated to furnish strength to the form of man; means of performance: *lit.*, the conscious/ו utilization/ו of unions/י; understanding/ו concerning the wisdom/ו of being joined/י, suggesting a preference for manifestation above principle compatible with the contextual renderings of the name—“rough textured, hairy”; suitable form; *lit.*, the latent pattern of the celestial human body/ו joined to the earth/י in wisdom/ו; as work/son of Yitzchaq/יִצְחָק/*laughter*: appointed servant of Yaaqov/יַעֲקֹב/*the ability to supplant the dominance of the flesh*, in which role Esau serves the joyful spirit of a son of man. While in Canaan/כְּנָעַן, *suitable form*/Esau begets five sons/works (SMB/Gen. 36:1-5): Eliphaz/אֱלִיפָז/*El to refine/make pure*, Reuel/רְעוּל/*friendship with might/El*, Jeush/יֵשׁוּ/ *to hasten/assemble*, Jaalam/יָאֵלָם/*to conceal/hide*, and Korah/קֹרַח/*baldness* (a result of unveilings); Esau settles in Seir/סִיֵּר/*new growth*, where he acquires the name of Edom/אֶדְוֹם/*reddish* to activate the waters of adam/אָדָם in preparation for embodiment of the light energies and where he begets yet other offspring; *note*: the Edom state signifies an evolution of man to formulate a body form (Seir/*hairiness/light emanations*) to house the sons of Yaaqov; the culmination of Esau/Edom (Ovadyahu/Obadiah 1-16) signifies the pattern and organization of life transcending the mortal, arising to a higher form, through a full release of wisdom/fire from Yaaqov/primal mind and Yoseph/fruitful reproductions. Value, 376/יָצָו: fire organizing bonds. See **Edom**/אֶדְוֹם; **Seir**/סִיֵּר.

to manufacture, forge, embellish, shape, mold; a thing wrought, fashioned; *lit.*, understanding/ו and wisdom/ו bonded/י to a measurement/א. Value, 776/יָצָו: full utilization of understanding, unto equilibrium. See **make**/אָצָו.

to be rich, to acquire wealth; an abundance; wealth is formed by the Eye/ו which brings into the house silver/understanding; by the Spirit/ו which brings into the house gold/Wisdom; by the Mind/א that brings into the house bronze/knowledge; comprised of the letters of silver/ו, gold/ו, and bronze/א that equates to the wealth of a Name; a group of energies that results from the compositions of nine/consciousness; following thereafter is ten or the *Yod* which formulates the primary letter of HaShem; from the composite The Name is revealed/activated; ten is a composite of two halves/א, male and female, left and right, creating a self renewing centre; to designate the energies unto the service of all; ten composes the levels of generations from Adam to Noach and from Shem to Abram, and from Yitzchaq/Isaac to David; three sets of 10 correspond to the three levels of the letters unto establishing the Kingdom with David; *note* the relationship from 10 to 3 as in ten generations from Adam to Noach and then the appearance of the triad: Shem, Cham, Yapheth or ten generations from Noach to Terach and then the triad: Abram, Nachor, Haran; from each composite level/10 we enter into an process of transformation/3; *lit.*, to comprehend/ו wisdom/ו with knowledge/א, an enlightenment which only comes by doing the work/inscriptions of the hands/א/10; the tithe is an appropriation of light energies that fills a house with wealth (Malachi 3:10), a service of the hands—of the ten/א—to consecrate a portion of what is reaped whereby the harvest may expand/be multiplied; the ten bullock in the fourth day of Sukkot convey the principles of the *Ayin/Shin* configuration/ו to manage the mind on behalf of all energies; the level of mind management is according to yearly accumulations reaped, the corresponding studies to fulfill the bullock/observations are accomplished meal their offerings/*minchetam* and drink offerings/*nis'kaychem*; the *Ayin/Shin* configuration/ו conveys that the inscriptions of ten follow after the comprehension/ו that the fire of wisdom/ו ignites

the mind/4; means to give/receive, forgive, perform; means to exercise an initiation, inscribe, fulfill a concept. Values, 570/○⊕X: the measurement of holy understanding; 575/⊗○⊕X: to measure the domains of darkness and light. See **twenty**/יָלָל 4W○; compare **tithe**/4W○יָ.

6242

twenty (esreem, עשרים) יָלָל 4W○

a plural of ten, ten multiplied; the tenth doubled; tenths, tithes, *activities mirrored/reflected* which culminate in branchings; *lit.*, understanding/○ wisdom's/W mind/knowledge 4 through engagements/לָ unto fullness/יָ. A son of twenty year [CHP/Numb 26:20] denotes the formulations that develop from our tithes/twenty/יָלָל 4W○. Tithes are gifts of life, a flow of spiritual values passing through the hands unto YHWH. The tenth part is appropriated back to the Master Hand/Tither/לָ from whence it was given. As it was given from the Hand of YAH so it returns as a blessing, an expansion of the giving. In this way there is a flow of resources between the Master's Hand and our hand. Not that we give more than a tithe, but that we give *as our Father*. The commandments regarding tithing reveal the Order of Life and are not ruled upon us but are a rule of life itself that we live by. Life is giving/tithing! From each of our tribal centres, we give tithes—tithes from the eyes, the ears.... As the worlds are created and sustained by the tithes of YAH, so likewise we transfer the totality of Mind via tithing. While the tithe is a measure of Wisdom, it carries over into all areas of life and is given from all forms of life created by Wisdom; hence, we appoint a tenth of all, from the greater gifts of mercy but also from the mint. The mint is a good example of the tithe because the tithe is distinctly flavored, a pungent gift more than other gifts which may be of greater value from common shares. The tithe is distinctly flavored because it is set apart unto the Hand from which it was given. Through tithing we designate that we belong to the Master Hand of the Universe. Hence when the Torah says to transfer the Mind from a son of twenty, it is directing us to the resources within each of the energy centres, that are appropriated as being holy to YHWH. When the Torah says twenty year and upwards, it is referring to the sections of our energy centres that hold the choice mature fruit of our Mind. From these values we make the entire congregation whole, even as give from the tithes, the entire House of YHWH is filled with abundance [Malachi 3:8-18]. Value, 80/7:fruitfulness; 620/94X: measurement of the mind's branchings. See **tenth**/4W○.

eleven (ashtay-awsar, עֶשֶׂת עָשָׂר 4W○ לָXW○

to perform/grow strong in the wealth, following the value to 12 in making the korban olah/the burnt offerings of Sukkot, for as the thirteen bullocks initiate the gathering of all entrusted/deposited within a name and the twelve bullock the initiation to use the annual accumulation of principles to increase the full branching of name, the eleven bullocks are to initiate the performance/⊗W○ of the wealth/annual accumulation and thereby grow stout/XW○ in the work of wisdom.

6252-53

Ashtoreth, Ashteroth; Astarte, Ishtar, Easter (Ashtaroth, עֶשְׂתֶּרֶת) X4XW○

fertility goddess; progeny, offspring, increase; deeds of shamefulfulness; *lit.*, to behold darkly or with confirmation/○ the fires/W of the universe/X that determine movement and progress/4 within the continuum of life/X; note: "Easter" appeared in translation of scripture in 1611 C.E.: the correct term at Acts 12:4 is *pesach*/פֶּסַח/Passover, the Greek form there employed being πᾶσχα/*pascha*, which is consistently rendered elsewhere in the N.T. as "Passover." Value, 1370/OW4: utter assimilation of understanding. See **Asherah**/⊗4W4.

6256

time, season (ate, עֵת) X○

a period, era, epoch; conveys a stage or term of responsibility/assignment, a period of develop-

6258 **now (atah, עתה) אָכּוּ**

at the present time; in consequence, then; after all this; in light of; soon; *lit.*, to be conscious/○
of a continuum/× of illumination/א. Value, 475/אֹכּוּ: the measurement of understanding in light.

to shift position; to be moved/removed; *lit.*, to understand/○ change/X in domains/⌢: our perceptions of what we are becoming initiate change, renewal, new directions, alternative paths for dwelling; to be transferred; also: to be proud, haughty, strong, abundant, splendid; perceptions provide strength and abundance, but may also lead to pride if the perception is short-sided. Value, 570/○⌢X: renewing the domain of understanding.

157

6298 **meet, encounter, fall upon (pagash, פגש)** פגש
to contact, opening a channel of wisdom as when Aharon falls upon Moshe in humility and with gratitude; the channel of the Ruach/inner flame opening. Values, 41/47 compound thoughts unto unity: 383/77W: wisdom opens communications.

6299 **redeem (padah, פדה)** פדה
to ransom, release, free, rescue; to sell; *lit.*, to manifest/open up/keep open/7 the ways/paths/gates/Δ of light/א. Value, 89/87: to manifest brotherhood.

6301 **Pedahzur (Pedahtsur, פדהצור)** פדהצור
ransomed/אΔ7 by the Rock/477; *lit.*, to open/7 the heart/insights/Δ to light/א for transformations/7 unto equilibrium/7 of mind/4; a formulation pertaining to Manasseh/א777. Value, 74/Δ7:

6307 **Padan-Aram (Padeh-nah Arawm, פדן ארם; פרנה ארם)** ארם
tableland, place of ploughing; a light field corresponding to the heart; to cultivate insights unto actualization of their potential radiance; *lit.*, an open/7 door/Δ to the potentialities/7 of Light/א for expansion/4 of both mind/4 and spirit/7; as region of Charan/747/parched: to explode concepts from the heart, as mature grain springs from the bud. Values, 375/77W: wisdom opens; 380/77W: fires ready for manifestation. See **Aram**/744.

6309 **fat (peyder, פדר)** פדר
grease, suet; omentum: a free fold of transparent membrane stretched over an organ as a lining; *lit.*, a veiled enclosure/7 to chambers/Δ of the mind/4; an expressed/7 insight/Δ of intellect/4; an utterance/7 accessible/Δ to know/master/4, a facilitation of grace. Value, 284/Δ74: the mind's open gateways.

6284; 6310-11; 6366 **pl. edges (pi, פהים)** פהים; **edge, mouth (poh, פאה)** פאה; **(pe, פה)** פה
border, lip; corner, extremity, end; *lit.*, the peripheries/7 of life/א; the mouth of the Torah, mouth of illumination; sayings of light; the Torah is the illumination/א, the prophets are the spokesmen/7; a facet, region; mouth, orifice, womb; *lit.*, container/7 for the seed/concepts/4 of life/א; opening, entrance; speech; a saying, order, command; *lit.*, expressive/7 activities/7. Values, 85/א7: utterances of life; 86/77: an open goblet; 90/7: flanks. See **pe**/7; **eighty**/777777, 7777777.

6316 **Phut, Put (Phut, פוט)** פוט
to fatten, stuff, cram; to mix, make a compound of elements; the ability to fill a boundary with substance; *lit.*, a container/7 united/7 with a collection/substance/8; a son/formulation of Cham/777/warming. Value, 95/א7: transformation of light energies. See **Cham**/77.

6341 **pl. plates (pacheem, פהים)** פהים; **plate (pache, פה)** פה
pan, thin metal sheet, disc; *lit.*, a container/7 of service/7; *ref.* to the nervous system, as regards the discs in the vertebrae: a disc is a container for the flow of neural information, providing support and facilitating movement; *lit.*, containers/7 serving/7 the activities/7 of embodiment/7; also: obstacle, stumbling block, trap, snare: a “holder” to catch the prey. Values, 88/77: to manifest the means of reaching other plateaus; 138/777: to regulate the roles of labors/services.

6367/6310; 2356 **Pi-hahiroth (Pihachiroth, פי החירת)** פי החירת
last camp of Yisrael/77777 before crossing Yordan/7777; edge/mouth/77 of/א splendors/7777 (See BHM Torah Light Notes for SYM/Ex. 14:2; CHP/Num. 33:7); *lit.*, utterance/7 that brings/7 enlightenment/א of perspective/7 to make manifest/7 the mind/4 of regeneration/7. Value, 713/7777: infinite wisdom blessing processes. See **Nebo**/777; **Pisgah**/7777.

6370 **concubine (pilegesh, פִּילֶגֶשׁ) W^C^, W^C^C^**

lit., mouth/an opening/C^ of a larch/pine variety/W^C^; an opening to discover the order and processes of wisdom; a wonderment/C^ of approaching/starting/W^; feminine or masculine attendant; a paramour; Value, 63/^\P: to support a process/discovery

6372 **Phinehas, Pincus (Pinchas, פִּינְחָס) P^H^C^**

lit., edge/mouth/sayings/C^ of collective refuge/a serpent depicting wisdom/P^H^; third level of the Aharonic priesthood depicting the mind of wisdom's administration; level of enlightenment to enter the Promise States undergirded by Elazar; expressions that govern desire and labor within the structure of HaShem; activity stemming from the understanding of the Law; applications. Value, 64/^\P: structure of insights.

6429-30 **Palestine, Palestina, Philistia (Peleset, פִּלֶשֶׁת) X^W^C^**

state of trespass through ignorance; being devoid of knowledge; migratory as building houses on sand; lacking knowledge of covenants thereby unable to use or apply Torah; acting on impulse, and thus being prone to continual relocations; escapism; a code term for the uncircumcised; covered heads or thick darkness; the uncircumcised know not the knowledge of Torah; *lit.*, mouth/manifestation/C^ restricting/C^ the fires/W^ of transformation/X^; center for *Pelesti/C^X^W^C^*/Philistines on the west coast of Canaan/^\O^\P: at the setting of their sun/light. Value, 72/^\O: a continuum of form (*ie.*, to remain ignorant as to cause).

6440 **turn (panah, פָּנָה) A^C^**

a turning of the face; to appeal, make application; to direct one's countenance; to pivot upon principle or insight; to pay attention: to set one's face towards a goal; to free oneself; *lit.*, to face/encounter/C^ the scope/^\ of Light/A^; also: to remove, disengage, make way. Value, 135/^\C^P: to abide by the instruction of Light.

6440 **faces (paneem, פָּנִים) A^C^**

the seats of expressions which contain much variety and purpose given to many; light of thy face — the expressions of Yahúwah. Value, 54/^\A^\P: 180/C^P:

6449 **Pisgah (פִּסְגָּה) H^H^P^**

a mount, vantage point: “from here, we see the future”, a peak depicting the penis and connoting climax, culmination; related to the Sea of Arabah, a formulation of seminal fluids beneath the Sea of Reeds, from the slopes of Pisgah. Following the death/extension of Moshe, the *ruach* moves to the Sea of Arabah (testicles) for future habitations. *lit.*, to open/give way/C^, authorizing/P^ a channel/^\ for an assignment/H^H. Value, 151/^\A^\P: dwelling in the will of Principle. See **Nebo/^\P^\P**; **Pi-hahiroth/X^H^H^H^A^ C^**.

6452-55 **Passover (Pesach, פֶּסַח) H^P^C^**

to skip, pass over; to transcend one state and enter another; *lit.*, the faces/C^ to structure/pattern/P^ an ascension/H^; to open-up/free the faces/expressions/C^ in order to arrange and support/P^ elevations/H^; to open the grave of Yoseph/C^ in order that his bones/P^ arise/H^; to carry forth the structure of life that brought us into Egypt; note: this transcendence—this passing over from our enslavement/encapsulation in flesh is via the blood of the lamb/^\W, which is the understanding of our spiritual life form, unto redemption; the Passover lamb/goat/*sheh* is the formulation of wisdom occurring within to be roasted in the fiery bosom; also: feast opening of the annual cycle/course of the zodiac/ascensions; expression of support to arise; manifested framework for arising out of captivity/winter. Value, 148/^\H^\P: to sanctify a spiritual elevation.

6458-59

graven image (pawsal, פסל) 𐤀𐤕𐤔

to carve, hew; to rule form; *lit.*, to give structure/𐤕 to an expression/𐤕 of authority/𐤕; to disqualify, cancel, reject; to invalidate one's position in life; *lit.*, to close/shut down/𐤕 the secret places/𐤕 of instruction/𐤕; to devalue the representation of man. Value, 170/𐤕𐤕: domain of darkness. Compare **idol**/𐤕𐤕𐤕𐤕; **image**/𐤕𐤕𐤕𐤕.

6465

Peor (פעור) 4𐤕𐤕𐤕

gap; abyss, chasm: a yawning opening; feminine wantonness; *lit.*, an opening/mouth/𐤕 to transfer/𐤕 the givings/𐤕 of the head/4. Value, 360/𐤕𐤕𐤕: fiery pillar. See **Baal-peor**/4𐤕𐤕𐤕 𐤕𐤕𐤕; **Beth Peor**/4𐤕𐤕𐤕 𐤕𐤕𐤕.

6470-72

to beat; times (pe-awmeem, פעמים) 𐤕𐤕𐤕𐤕

to step, pace, tread; foot, base; to pulsate, stroke, throb, palpitate; pulse; to be moved, excited, stirred; to agitate; the rhythmic expression of *alef*/4 within the soul to achieve fullness; *lit.*, to express/𐤕 an expansive/4 flow/𐤕 through activities/𐤕 of fullness/𐤕. Value, 240/𐤕𐤕𐤕: to punctuate a flow.

6485

number (paqad, פקד) 𐤀𐤕𐤕

to enumerate, count, know the value; to order, muster, review, evaluate; to command, appoint, entrust; to take a census; *lit.*, to express value/𐤕 of abiding/𐤕 in the gates/4; also: to chastise; to visit; to have marital relations. **to manifest the domain to the 4** in Hashem; expression of the domains that grant access to Hashem. Value, 184/4𐤕𐤕: to confirm the expressions within the gates. Compare **number**/4𐤕𐤕, 4𐤕𐤕.

6499

bullock (par, פר) 4𐤕

expression of knowledge; manifestation of thoughts suitable for an *olah* offering. Value, 37/𐤕𐤕: direction of a goal 280/𐤕𐤕: thoughts manifested

6500-01

fruit (paree, פרי) 𐤕4𐤕**to bring forth fruit (paraw, פרא) 44𐤕**

to yield, bear; *lit.*, to express/make manifest/𐤕 the governing/4 concepts/4; also: to be wild, untamed, savage; expression of the mind in action, what is in the mind is seen in the hands, the mind is manifested in works. Value, 281/4𐤕𐤕: to instigate expression of principle.

6404-05

separated (parad, פרד) 𐤀4𐤕

to make a break; to branch off; associated parties, individuals, groups, parties; *lit.*, to open/𐤕 the mind's/4 gates/4; also: to be disunited, dislocated; to disintegrate, decompose; a mule: a thing contrary, obstinate, odd; *lit.*, to expand/𐤕 the mind's/4 avenues/4. Value, 284/4𐤕𐤕: the mind of expanding insights; the poverty of closed revelation.

6509-13

Phurah, Para; grow (parah, פרה) 𐤀4𐤕

to grow produce; spiritual and intellectual growth; to thrive, be fruitful, bring forth offspring; *lit.*, fruitfulness of/𐤕 the mind's/4 emanations/𐤕. Value, 285/𐤕𐤕𐤕: to instigate expressions of enlightenment.

6525

flowers (perawcheyhaw, פרחיה) 𐤀𐤕𐤕𐤕4𐤕

reference to menorah: her flowers; blossom, adornment, ornate, to burst forth, sprout, flourish, prosper, thrive, to fly, spread out, to burst the flame of the menorah; *lit.*, expressing/𐤕 the thoughts/4 of ascension/𐤕 to communicate inscriptions/𐤕 of light/𐤕. Value, 60/𐤕𐤕: seasonal arrangement

6522

Perizzite (Perezee, פריזי) 𐤀𐤕𐤕𐤕4𐤕

to be foremost, chief, leader; to govern, rule; a country people; an open city; unwalled; free inhabitants; State of Promise conveying the totality of the Perizzites/Perizi/expanding/governing 𐤕𐤕𐤕4𐤕𐤕 𐤕𐤕𐤕; dwellers of an open plain and occupants of an unwalled city. The inner trust of

the Chiti becomes the defense of the Perizi. There is no need for walled cities, for security is found within instead of without. Thus the position of the right hand little finger corresponds to the meanings of the Perizzi. It is *the finger of defense*, the finger without an outer wall. According to the Perizi, we govern with the sceptre. What we have given approval to and stamped with our ring, becomes *the operations of our government*. The Perizi provide for **expansion opportunités**. As one operates with their inner trust, the fear of expansion diminishes. One is not afraid to pursue knowledge no matter where it is located nor is one afraid of the forms that are exalted without any base of principles. The **Perizi State facilitates expansion** and prepare for transformation exercises yet to be fulfilled by the developing inner tribes. *lit.*, an open/7 mind/4 setting in motion/7 complete/finished/Σ acts/7; a formulation of Cham/ח/warmth, corresponding to the physical (formative) nature of man that prepares open territories for the inner expansion of a name/spiritual positioning unto fulfillment; the expressions/7 of the mind/4 to attain fulfillment/rest/Σ, thereby creating land spaces to govern or regulate the resident energies of light initiated by the tribe/branching of Yahúdah/יְהוּדָה; corresponds to the letter *pe*; negative sense of vulnerability, expressions of mind that create divisions, Value, 54/Δ7: to extend paths based on verifications of the Chiti.

6532

curtains, veils (*parocheth*, פֶּרֶכֶת) אֶשֶׁל

a screen; *lit.*, manifestation/7 of the principal/4 extensions/9 of our composite nature/X; from the root אֶשֶׁל, meaning “to crush, break apart, make separate,” in the sense that the members of the flesh divide/distinguish one aspect of the whole from its other aspects; also: to refute, oppress; a gridiron; a rebuttal, in the sense that veils reflect what is so more convincing than do words; to distinguish all consecrated. Value, 700/WX: measured applications of truth. Compare **curtain**/חֹזֶל אֶל.

6546-47

Pharaoh (*Parowe*, פֶּרַעַה) אֶוֹאֶר

to pay, repay, punish; to riot, abandon, reject; revenge; also: a reward for labors, a reward of understanding; *lit.*, the fruit/manifestation/appearance/7 of the mind's/4 perception/O of life/light/א; an expression of the natural karmic mind, whether in or out of harmony with Aharon/אֶהָרֹן: the enlightened mind supervises the spiritual energies, while the natural karmic mind governs the elemental energies; note: the duality of Egypt/מִצְרַיִם/*Mitzraim* is the reward for a name/spiritual positioning for the purpose of further transformations; in a karmic sense, it is a means of repayment; *lit.*, to express/7 the mind's/4 consciousness/O of life/light/א; also: dishevelled, unkempt, disorderly; a saying to rule via perception/outlook of life; an expression of the mind related to one's perspective to life; renewal/fruit of friendship and knowledge; expression of intelligence endure/continue in life/light. Value, 355/א7W: to utilize or to destroy a display of light/life.

6565

break (*parar*, פָּרַר) אֶאֶר

to shatter, crumble; to undermine, annul, invalidate, frustrate, contravene; *lit.*, to close/7 the mind's/4 multiplication of thoughts/4. Value, 480/7X: to fix/isolate an expression. See **break**/אֶאֶר.

6567-71

Peresh; to clarify; horseman (*parash*, פָּרַשׁ) וֶאֶר

to spread, extend, expand; to explain, elucidate, specify, distinguish, break open; *lit.*, to open/7 the mind/4 unto utilization/W; a knight, cavalier, herald: one who spreads the news and announces the command; also: to set sail, unfurl; to retire, retreat, withdraw, keep aloof; excrement, dung; note: the secondary meanings all convey an extension or spreading out, even as a horsemen unfurls the power of a horse, to stretch out with power; horseman of carnality; to manifest the thoughts of passion; horseman of YHWH—to manifest the knowledge of the spirit. Value, 580/7PX: to complete a domain of expression. See **chapter**/אֶוֹאֶר.

6575 **chapter (parashah, פרשה) אַפֿאַרשע**

a section/portion of Torah; annal, episode; an explanation; *lit.*, to open/uncover/א a chief part/א for the utilization/א of illumination/א. Value, 585/אפֿאַרשע: to measure a delineated expression of illumination.

6578 **Euphrates (Peret, פֿערעט) אַפֿערעט**

the breaking forth; expansion; *lit.*, the expression/א of mind/א unto renewal and totality/א. Value, 680/אפֿערעט: to locate the fountainhead of expression. See **the river Euphrates**/אפֿערעט אַפֿערעט.

6584 **to explain, strip off (peshat, פֿעשט) אַפֿעשט**

to stretch, extend, spread; to make simple, straight; to be literal or abstract; *lit.*, to unveil/א the fires/א gathered at the center/א. Value, 389/אפֿעשט: to utilize an apparent pattern.

6595-96 *pl. pieces (pitim, פֿעהים) אַפֿעהים; sing. piece (pit, פֿעה) אַפֿעה*

opened/divided into fragments; a revealing of secret parts/components; a morsel, crumb, piece of bread; *lit.*, an opened/א composite/א, the means of attaining/א release/א. Values, 480/אפֿעה: a measured container/expression; 530/אפֿעה: mark of the domain of instruction. See **pan**/אפֿעהאפֿעה.

6582 **doorway, open (pathach, פֿתח) אַפֿתח**

an opening, vent, portal, orifice, entrance; to be roomy, accessible; to untie, loosen, unroll, uncover, begin; to be without guile, vulnerable, unguarded; *lit.*, unfolding/א composite/combined/א labors/services/א. Value, 488/אפֿתח: a complete expression of perspective.

Pithom (pitom, פֿעהם) אַפֿעהם

a storehouse composing sayings renewing the overflow of life; *lit.*, sayings/א to compose/sum-up/א all within the waters/א. Value, 52/אפֿעהם: to swallow pride; to stimulate development

6622; 6623 **interpretation (pithrown, פֿתרון; פֿתרון) אַפֿתרון; פֿתרון; interpret (patar, פֿתאר) אַפֿתאר**

to elucidate, solve; a solution; one who interprets; *lit.*, unfolding/א a composition/א of the mind/א; opening/א the measurement/א of mind/א to full extension/א; to reveal/א the totality/א of mind/א held/א in full extension/א. Values, 680/אפֿתרון: to measure a mind's expression; 730/אפֿתאר: a measurement of wisdom's instruction; 736/אפֿתאר: a measurement of wisdom's guidance unto Unity.

Tsade ט

18/90; **lateral (tsade, ט; צ) אַטע**

18th letter of the alephbet; host, army, warrior, defense; to capture, catch, insect, winged creature; side, affixed to side; jointed leg; dance; transformation, metamorphosis; sacrifice; battle, conflict, victory; intention; to overturn, acquit, correct, change; accomplishment, success; *tsade* is written in the Hebrew as טצ and is reflected in many Torah word forms as an unused root.

6629 **flock (tsone, צאן) אַצאן**

small cattle; sheep, goats; *lit.*, transforming/א concepts/א of wide application/א. Value, 141/אצאן: domain reflecting principle. See **sheep**/אפֿעהאפֿעה.

3318 **going forth (tsate, צֵאָה) אָחֵץ**

to arise, make an appearance; to go out, depart; *lit.*, a transformation/ח that expands/renews/א location/ח. Value, 491/אח: a measured transformation of concepts. See **come out/going out/אחל**.

6633-35 **host (tsavah, צָבָא) אָחֵץ**

army, military, troops; armed forces: *ie.*, forms of light energies; *lit.*, those in pursuit/ח of the house/א of oneness/א; also: to assemble, congregate, gather together; to wage war; to serve; *lit.*, a warrior/ח conscious/א of principle/ח. to overcome the flesh. Value, 93/ח: transformation facilitators.

6632 **Zebim, Zebim (Tsevim, צְבִיִּים) אָחֵץ canopy (tsawv, צָב) אָחֵץ**

gazelles, lizards, turtles; the grace of knowledge; from the root אָחֵץ, to establish, a covering, to summon one's wishes/will; the ability to bring into consciousness the desires and will of life's nature, *lit.*, to pursue/ח the form/consciousness/א emanating/manifesting/ל fullness/ח; orders which empower us to unify. Value, 20/ח: to cover 92/אח: to designate a house

6647-50 **Zeboim אָחֵץ Zibeon (Tziv'on, צִבְעוֹן) אָחֵץ to color (tsa-vaog, צָבַע) אָחֵץ**

to dip, to dye, varigate, paint, hue, wet, moisten, color is a means to translate principles and organizations; *pl.* a valley of Benjamin from which the dyes are released via the gamete; also to hold or clutch with the fingers, grip, signify by fingering; Father of Oholibamah, husband of Anah; *lit.*, to design/ח a house/א; signifies the role of man that paints the earth via impregnation and raises up the colorful tent of Oholibamah; corresponding to colorization is the aspect of holding or grasping which accompanies fertilization as the seed both colors and takes hold of the earth; *i.e.* **color of eyes: blue/green—reflective of sky in water/meanings of teachings; blue—instruction of names/teachings of the heavens, various shades of blue correspond to the time of day and hourly function; brown—roles of man/processes of change; black—administration/judgement of onyx stones/responsibility; blue/brown—unity of the heavens and earth/spirit and body in unity; also marriage and labor depict man as Zibeon/**

Value, 36/אח: to point/dot a house

6662 *fem.* **(tsadekah, צַדִּיקָה) אָחֵץ; masc. righteous, just (tsadeek, צַדִּיק) אָחֵץ**

to be true, honest, meritorious, fair, right: to be in accordance with the Principles of Life; *lit.*, to carry forward/pursue/ח the paths/illumination/א demonstrating/ל holiness/appointments of wisdom/א: fulfilling the crown of life in accordance with the appointment of wisdom. Values, 204/אח: mastery of the paths; 199/אח: sanctified, righteous, and truthful.

6669 **yellow (ts-havah, צָהָב) אָחֵץ**

to glitter, golden in color *lit.*, to unrestricted/ח radiance/א of perfect unity/א. Value, 25/אח: evidence of illumination

6675 **command (tsee-u-wah, צֹוָה) אָחֵץ**

to order, charge, arrange; to ordain, appoint, establish, bequeath; to set up, erect; to constitute; to decree, determine; *lit.*, to arrange/ח bonds/ח of life/א. Value, 101/אח: to confirm principle.

6686 **Zuar (Tsuor, צֹוֵר) אָחֵץ**

rejuvenation; *lit.*, to translate/ח bonds/ח in the eye/א to the mind/א; a source of songs/music, to compose via translating held perceptions unto the mind; a form of Yissachar/אחאחאח; one of the elders/mature resident within a name, source of gifts/Nethanel. Value, 60/אח: compose/structure

6696-98 **fortress; Rock, Zur, Tyre, Tyrus (Tsur, צֹוֵר) אָחֵץ**

a rock, refuge; *lit.*, result of transferring/ח all contained/ח to the mind/א; as city pertaining to

Sidon: *ref.* to the body structure, which is both refuge and dwelling place. the Rock being our foundation, from whence materials are derived to build the *mishkan*/מִשְׁכָּן/tabernacle; the Source of Life from which we bring forth the flow of revelation/waters unto the mind as we make the daily and evening *olah*. also: to tie, wrap up, mold, form, fashion; to lay siege to, which illustrates the working manner of a builder with stone. Value, 296/יח"ד: the King of Righteousness, uniting all elements—from the highest to the lowest. See **Sidon/Zidon**/יִדוֹן.

6701

Zurishaddai (Tsurishaddai, צוּרִישַׁדַּי) זֶרֶשֶׁדַּי

abundant breast, my/ל rock/refuge/יח"ד of strength/abundance/זֶרֶשֶׁדַּי; *lit.*, to designate/ל the bonds/י of knowledge/י activated/ל by wisdom/W in gates/Δ active/ל; an elder of Shem pertaining to Shimeon/יח"ד, father of Shelumiel/to fulfill the Directive Order, a purpose of hearing. Value, 87/סז: sayings to achieve

6718-19

hunter (tsid, צִיד) צִיד

provider, equipper; *lit.*, to designate/ל bodily functions/ל in light of future activities/Δ; also: deceiver, trickster—as one who catches prey; quarry, game; the chase, hunt; to stalk after; *lit.*, to pursue/ל activities/ל within the gates/Δ; *ref.* to the works of Cham/חם in relation to the portal positions of Yapheth/יפת. Value, 104/דף: a consecration of the openings via bodily designations according to the portals. See **Sidon/Zidon**/יִדוֹן; **Nimrod**/נִמְרֹד.

6721-22

Sidon, Zidon (Tsidon, צִידוֹן) צִידוֹן

a coastal city of Tyre/יִדוֹן; to supply, hunt, catch, or gather food; a patient hunter, fisherman; to equip for a journey; *lit.*, to pursue/designate/ל the bodily operations/functions/ל according to the gates/openings/future state/Δ of man's full extension/י; a transformative agent/ל actualized/ל as a base/Δ for the potentiality of the Son of Man/י; *note*: the firstborn of Canaan/יח"ד, Tsidon supplies the Field of Providence for ultimate exchange/inheritance; the only firstborn listed in all the genealogy of Noach (SMB/Gen. 10), Tsidon is a unique child, begotten as the potential form of Adam/אָדָם; Tsidon expresses the seed potential of the bodily nature to lie in wait patiently on behalf of all bodily functions as they come, ultimately, unto perfect manifestation as the soul fields come to maturity and acquire the status of the son-of-man state: it is chiefly through the quality of patience that Tsidon is related to the *nun*/fishery traditions; for the firstborn of our culminating physical form nature (land of Canaan) is regulated by Asher/אָשֶׁר/happiness: to confirm, establish, and bless every function of our present bodily form, as well as future forms or transmutations (Josh. 19:28). Value, 154/דף: to consecrate all potential extensions of the future/openings. See **hunter**/צִיד; **Tyrus**/יָרוּשָׁלַיִם.

6724-26

Zion (Tsiun, צִיּוֹן) צִיּוֹן

solitary emblem of the mental revelations comprised in Yahrushaliem (the heart); to point out, mark; *ref.* to the mind, which marks the way and distinguishes what is seen; the great/nurturing city of Elohim/אֱלֹהִים, comprised initially of *NineWah*/נִינְוָה and *Kalah*/כַּלָּח distinguished with *Resen*/רֶסֶן (SMB/Gen. 10:12); *lit.*, the transforming/ל activities/ל embraced/י within all displays/extensions of being/the Son of Man/י; the city of the mind which indicates the way to go/proceed for the body; when YHWH/Unity restores Zion, all the members of man shall be glad and rejoice for obscurity will be no more. Value, 156/יח"ד: devoted to the potential Unity of being. See **Jerusalem**/יְרוּשָׁלַיִם; **Hermon**/הֶרְמוֹן; **Ninevah**/נִינְוָה; **Sion**/צִיּוֹן; **Shenir**/שֶׁנִּיר; **gates of Zion**/שַׁעַר צִיּוֹן; **Sirion**/סִירִיּוֹן.

6731-32

Ziz; diadem, golden plate (tseets, צִיץ) צִיץ

to sprout, grow, bud, blossom; to spring up; to glance, gaze, look, peer; a diadem, flower, ornament, feather, fringe; the glance/projection of all transferred to the mind from the spirit; the eye of the mind, literally depicted in scripture as the jewel in the turban/mitre/כִּטְרוֹן: the mind

6734

fringe, tassels (*tsitsit*, צִיצִית) אָפֶקֶט
 forelock; capable of being woven/knitted together: joining attributes; depicts the extensions of roles/garments assigned to an individual on behalf of the whole; *lit.*, entrusting/וְאֶת אֲשֶׁר אֵלֵינוּ assigned activities/לְ of transformation/וְאֶת to the hands/לְ of others/אֲנֵינוּ. Value, 600/ 4X: all things brought to a head.

forelock; capable of being woven/knitted together: joining attributes; depicts the extensions of roles/garments assigned to an individual on behalf of the whole; *lit.*, entrusting/𐎠 our assigned activities/𐎠 of transformation/𐎠 to the hands/𐎠 of others/X. Value, 600/4X: all things brought to a head.

pursue/conquest for water, to pursue spiritual concepts. Value, 32/94, 131/449 477: 37/54, 136/449
 3477:

style of garment not worn by mourners or widows, those in pursuit of understanding to receive

the expressions from his face. the veil is the sign of unity between a man and a woman. when a woman wears a veil, she is demonstrating that her mind is submitted to instructions and that she is one unit with mankind, speaking on behalf of mankind vs apart from man as in the beginning, a woman prayers and prophecies are acceptable with a veil; as she speaks it is regarded as the same with her husband; for she speaks through man, not by herself. the veil symbolizes she has emerged from man and is a part of man. the flesh is also regarded as a veil that becomes subject to the mind/head. when the flesh is not subject to the head, it is naked. when the flesh is subject to the priesthood, it is clothed in righteousness and beauty. Value, 61/4: 250/7W:

6817 **cry out (tsa-ak, צעק) צפוח; פוח**

to shout, call out, cry for help; to proclaim an assembly; to call/gather all together; *lit.*, the response/ר from understanding/ו one's confirmation/פ. **a prevailing voice from deep within for life.** Value, 260/פ4: to summons united branches.

6819-20 **Zoar; to make small (Tsoar, צער) פוח**

little, diminutive; ignoble, despised; of no account; condition/state of reduction, wherein all Light Attributes are reduced unto defined boundaries; to grieve, sadden; pain, sorrow, suffering; *lit.*, transitions/ר of understanding/ו and knowledge/4; also: to restrict, reduce; to make young, rejuvenate; *lit.*, to be transformed/ר by the vision/ו of the mind/4. Value, 360/פW: destructive bondage. See **small, little**/פO7.

6826 **overlay, covering (tsiphu, צפוי) פזגח**

destined, expected; anticipation: an expectation due to the sacrifice made, the energy expended; *lit.*, the transference/ר of an expression/7 incited by/7 an activity/פ. Value, 186/77פ: to obscure an expression because of bonds.

6827-29 **Zaphon, Zephon, Zephon; north (tsphon, צפון) פזגח**

back side of man, place of evaluation, meditation/confirmation; secret, hidden: side not receiving direct illumination; the side of reflection: hence, to evaluate, judge, congeal (as what is thus obscured reflects what is hidden); *lit.*, the transference/ר of an expression/7 joined/7 to a display/7; the design/ר of an expression/7 held within/7 the extension/display/7. conquest of the soul to reach it's potential (SYM14:2); transformation of expression unto perfection. Value, 226/774: intelligence regarding the branchings of a vessel. See **Baal-Zephon**/פזגח פO7; compare **hidden**/7פO. **compare south, east, west**

6879 **pink (tsiporen, צפרן) פזגח**

radiance of life, the force of fire within the blood, to radiate life, the radiance of understanding; *lit.*, to transfer/ר the expressions/7 of thoughts/4 extending/7, as when a face radiates according to the activity of thoughts. Value, 69/פפ: framework of confirmation.

6879 **leper (tsaruah, צרוע) פזגח**

leprous, unclean; an eruption: depicts mental confusion; *lit.*, in pursuit of transforming/ר the mind/4 into a vessel/7 of understanding/ו. Value, 366/7פW: to explore the framework of unity.

Kof ק

100, one hundred (kof, ק) ק

priest's cap, crown, kingdom; to regulate, control, seclude, protect; brain and spinal column; skull, dome, corona, nest; covering, shell; vibration, smoke; to separate, distinguish, sanctify, purify; holiness, consecration; a specialist; to tremble; spiral design and associated movements; to confer, confirm; *kof* is written in the Hebrew as קיף. See **hundred**/קכ"ד.

6895 to curse (kavav, קבב) ק

to blaspheme, damn; to execrate, vilify; *lit.*, domain/ק of multiplying/ק a manifestation/ק, whereby it no longer serves as a blessing; to cut off/cover/confound one's development; to cut off from unity; to defile unity. Value, 104/ק: to cover/shadow/darken the gates. See **curse**/ק; **blaspheme**/ק.

6896-98 stomach; curse (kayvah, קבה) ק

digestion; seat of assimilations, territory of integration; usage as “the curse” may be understood with regards to the law of jealousy, in which the drink of the curse yields a swelling in the abdomen/ק; the confirmation seat of *ruach*; function of Asher; corresponds to Sea of Reeds/ק where all perishes, breaks down; what is acquired is appropriated; stomach cell configurations indicate functions to cleanse, warm, unfold all deposited, to give movement, bring joy, satisfaction, controls the seat of emotion. The shape of the stomach is a horn of understanding that brings forth happiness/Asher. also: tent, hut, chamber, dome; womb; harlot's house; Value, 26/ק: 107/ק: domain of direction. See **stomach**/ק; **to curse**/ק; **Beer-sheva**/ק; **blaspheme**/ק.

6904-05 kabbalah (ka-ba-láh, קבלה) ק

to receive, accept; the (hidden) tradition; to correspond (SYM/Ex. 26:5; 36:12): what is hidden corresponds to what is revealed/received; *abbrev.* as ק (favor/grace), which comprises the first two letters of the words קדש קדוש, meaning “wisdom concealed.” Value, 137/ק: the secret instruction of Torah/the Law.

6912-13 a grave (kavar, קבר) ק

sepulchre; to bury, entomb, inter; *lit.*, a residence/ק for the body/ק of the master/ק; gravestone; also: the uterus, womb; *lit.*, domain/ק for expanding/developing/ק the head/mind/ק. Value, 302/ק: dissolution or utilization of form.

6915 bow (kadad, קדר) ק

crown of the head lowered which grants access to the door; crown of the head before the door in the name, (SYM 4:31, קדל) before the gates of life now and in the future; state of searching for the door, seeking access thru the ק into Hashem, insight into Hashem. Value, 15/ק: Value, 106/ק:

6923-25 east (kadem, קדם) ק

head/top of man, location of initiations and resources; origin; place of emanation that, *lit.*, regulates/ק the gates/paths/ק of the multitudes/people/waters/the flow of life/ק; ancient days, olden times; before, previously, prior; house of knowledge administered by the three trustees of Light: Abram/ק, Nahor/ק, and Haran/ק; the spiritual position of distinguishing detailed aspects/attributes—of bringing them forth out of obscurity and across the face of the south for full examination, even as the sun arises in the east to adorn the minutiae of the physical kingdom with the golden crown of light; the phrase that he removes our sins as from east to west expresses that from initial illumination rising/east/ק unto our agreement and implementation with the

light/west//940, our transgressions are removed, otherwise we still carry them. *lit.*, the crown-
ing/פ path/Δ of fullness/י; note: the gate of the East is Madai/לΔי. Value, 144/Δיפ: domains to the
heart's satisfaction; territory of life's gates. See **Kedemoth**/XYיΔפ. **compare west**/940/י

6929/6932 *sing.* **Kedemah** (קדמה) ייΔפ; *pl.* **Kedemoth** (קדמות) XYיΔפ
antiquity; pertaining to origins—to previous states of being, former positions; a sanctification
unto regeneration; *lit.*, to sanctify and honor/פ the gates of insight/Δ unto the fullness/י of
enlightenment/י—of conforming with/י one's totality/י; a wilderness (flow of speech) of Re-
uvan/י9י4/seeing (speaking according to one's sight); note: Kedemah pertains to, *lit.*, the regu-
lators/trustees/פ of the eastern gates/Δ that flow/י with illumination/י. Values, 550/יפX: to measure
the domains of potentiality; 149/יפ: to sanctify spiritual resolve. See **east**/יΔפ; **Wilderness of Kede-
moth**/XYיΔפ 49Δי.

Kadmonites, Kadmoni (קדמוני) ייΔפ

The *Kadmoni regulate the gates through which the energies emerge and are release*. This
includes the **management of the energies** through all gates of man. For example, the energies
are regulated via the gates of the eyes, the gates of the ears, the gates of the mouth, the gates of
the genitals, etc. *lit.*: to sanctify/regulate/פ the insights/Δ fully/י through extensions/י of the
hands/ל. The hands are the means to energy extensions and fulfillment. From root word, *kedem*,
meaning east, we understand that **the Kadmoni state extends the emanation from its origin
unto its full brilliance according to the gates of light**. Through the gates of the zodiac/the 12
tribal/branching light fields, the emanation of words pass. What is acquired—Kayni, is target-
ed—Kenizi, and now passes through the gates fully elevated. We proceed according to the gates
of light each day. The affects of the light within us cause the waters to rise and fall through our
gates as the daily tide goes out in the morning and comes in at evening. One may see the cor-
relation in the daily occurrence of sun rising. First, there is seen the shimmering rays of light
that piece the eastern sky (the Kayni). Then the rays are cast forth like spears, targeting the rays
unto full occupation and impact (the Kenizi). Following such the light passes through the gates
of the twelve energies/tribes (the Kadmoni). In the course of the passing, the illumination rises
until there are no shadows of observation. **This process of illumination is the same as one
studies the ancient letters of the Torah in the Torah. The inner light essence breaks open
the words (the Kayni). The rays of light are cast to pierce the energies with illumination
(the Kenizi). Then the illumination is regulated through the 12 energy centers (the
Kadmoni). What is acquired (the Kayni) is released into motion (the Kenizi) and then
extended unto its full ascent (the Kadmoni).** Open your right hand and look at the pattern.
The thumb, pointed toward eastwardly is the Kayni, the instrument to open, grasp and hold. The
index finger, being the Kenizi, is the instrument to point out like a spear tossed. The middle fin-
ger is the Kadmoni, the full arising of the light as the sun arises from the east. The right hand
opened, from the thumb to the little finger, is formed according to the motion of the sun as it
arises and then falls/sets. Your hands are handling the Word of Life (I Yahuchanan/John 1:1).
The Kadmoni bring up the insight to its full ascent. They take a word acquired, having released
its value, and then draw out its full glory until we see the radiance fully risen and extended unto
a king/queen arising in power (unto the ring finger). The Kadmoni elevate the light within to
remove the shadows of the initiation/early morning. The darkness flees and the energies are reg-
ulated unto the daily sacrifice of service. Keep in mind that the ten traits or achievements are
the use and activities of words. The ten States are the occupation of the energy management by
words which is the fulfillment of being man in the image of Elohim; for all in the heavens and

earth are based on words. Correlating the Ten States to our ten fingers, the Kadmoni correspond to the service of the right hand middle finger, to provide management; this state corresponds to the letter *sameck*. Value, 60/𐤌: to structure the light through gates. See **east**/𐤅𐤌𐤕; **Wilderness of Kedemoth**/𐤌𐤕𐤔𐤕𐤌𐤕

6942-46

to hallow; holy (kadosh, קדש) WΔ𐤕

fire/Δ𐤕 of wisdom/W; to set apart, consecrate, dedicate, assign; to cleanse, purify, sanctify, keep sacred; betrothed; *lit.*, consecrated/devoted/𐤕 paths/Δ of wisdom/fire/W; the path from the crown to the foundational fire chamber; confirming/𐤕 the inner/Δ fire/W; also: to wash hands and feet before a sacred act; to be set apart for a particular service or position; to proclaim the sanctifications of *Rosh Chodesh*/WΔ𐤕 W𐤕𐤕/head of the month, which sets apart the months/moons for their works; to sanctify the shabbats and festivals; to set apart the weeks and the seasons: the seventh day is holy/distinguished by the fires of the sun and light signs/reflections in the lunar phases (SMB/Gen 1:14; TQ/Lev 23:2); to regard as separate/distinguished unto; to be devoted to, as man to wife; a dwelling state/domain in which one regards the inner as distinct from the outer yet united; a sanctuary for insight and for shaping by the Spirit; *lit.*, to be distinguished/𐤕 by the insights/gates/Δ of fire/wisdom/W or to be set apart by the destructive fires of passion or speech; to distinguish by fire, as YHWH/𐤏𐤕𐤕𐤕 distinguishes by fire: all that fire distinguishes is holy, and the positions of father, mother, husband, wife, and children are *kadosh l'Yahúwah*; *lit.*, a devotion to the inner/𐤕 is the gate/path/Δ of wisdom/W; a secluded/consecrated/𐤕 pathway/Δ of Wisdom/W; a kingdom/𐤕 of pyramid expanded thoughts/Δ based on Wisdom/W; to reside/𐤕 within the paths/Δ of the eternal flame/W; sanctification/reverence/𐤕 is the pathway/Δ to wisdom/W: without holiness/dedicated reverence, no one may approach 𐤏𐤕𐤕𐤕; the saying of *kadosh, kadosh, kadosh*, uttering the word three times, affirms the sanctity of one's Name, form, and openings in their present state of evolution of Shem, Cham, and Yapheth. Value, 404/Δ𐤕: sign of access to the Door. See **month**/WΔ𐤕.

6942-46

Kadesh, Kedesh (קדש) WΔ𐤕

sanctuary; *lit.*, the holy/𐤕 door/Δ of Wisdom/W: as En-mishpat, Kadesh/sanctuary is understood to be the fountain of judgment proceeding from the Most High (Ps. 27:4-5); *lit.*, the sacred/𐤕 paths/Δ of Wisdom/W; via separation/sanctification we have access to the spirit/wisdom; contains the insight of wisdom; sanctification is the door/passageway to wisdom; means of spiritual strength. Value, 404/Δ𐤕: measurement of the gates. See **En-mishpat**/X𐤕W𐤕 𐤕𐤕𐤕; **Kadesh-barnea**/𐤕𐤕𐤕 WΔ𐤕; **Meribah-Kadesh**/WΔ𐤕 X𐤕𐤕𐤕𐤕.

6947/6942-46; 1251

Kadesh-barnea (קדש־ברנע) 𐤕𐤕𐤕 WΔ𐤕

to resurge; resurrection; a non-ending position in life: a holy/WΔ𐤕 work/son/𐤕 of continuation/𐤕—arising/emerging as the Son of Man; *lit.*, purification/𐤕 of the heart/Δ and spirit/W unfolds/𐤕 knowledge/𐤕 unto a soul/expression/𐤕 of understanding/𐤕. Value, 726/𐤕𐤕W𐤕: renewal of wisdom concerning the branchings of Unity. See **En-mishpat**/X𐤕W𐤕 𐤕𐤕𐤕; **Kadesh**/WΔ𐤕.

6942-46

to distinguish the holies; most holy (kodesh kodeshim, קדש קדשים) 𐤕𐤕𐤕 WΔ𐤕 WΔ𐤕 to sanctify/set apart/WΔ𐤕 the holy parts/members/𐤕𐤕𐤕 WΔ𐤕; often mistranslated as “holy of holies”; *lit.*, the priestly separation/𐤕 of the means to revelation/Δ according to the wisdom/W of holy/𐤕 pathways/Δ for the assimilation/W of blessings/𐤕 and messages/𐤕; a distinguishing of the Spirit's presence within its manifested works: all parts of man (a tent of meeting) are holy to *HaShem*/𐤏𐤕𐤕𐤕, as they are positioned and actively maintained by His Word; in terms of the ark, the holy of holies is the sanctity of the mind, which is set apart from all other parts unto its

service, being the first repository of Torah. Value, 858/חגXX: renewal of the measurement of the Son of Man in labors/services. See **ark/mind**/גף44.

6950-51

congregation (qahal, קהל) ל3פ
a company, multitude; an assembly, community; *lit.*, those abiding/פ in enlightened/א order/instruction/ל; the abode (dome) of holiness wherein is light and instruction, those who are consecrated unto dwelling in light and instruction with the assembly; each person may view their collective energies as a congregation. Value, 135/אלפ: distinguished by roles in life. Compare **congregation**/XΔO; **tent of the congregation**/ל34 ΔOYג.

6955

Kohath (Kehat, קהת) X3פ
a sustaining member/formulation of unity; means to unite all: thus, a son/work of Levi/לY/joining; assemblers of the tabernacle/house: carriers and transmitters of Torah, as depicted physically in the nervous system; the 10 cities of Kehath are centers for receptivity and dispensation of information from Aharon. Kehath operates via the sinews and nervous system to carry the holy words of light to all members of one's house. *lit.*, devoted/פ light/א transmitters/X. Value, 505/אפX: to measure and regulate light/life.

6965-66

to rise (kum, קום) גYפ
to stand, arise; to restore; to raise up another; to bring to the top/apex; to happen, occur, take place; to succeed; to be established; *lit.*, to break open/פ all contained/Y in the waters of the deep/the flood of knowledge/ג. Value, 146/Yגפ: to elevate the messages of Unity. See **to rise**/גY4; **height**/אגYפ; **heights**/Xגפ.

6967

height (qowmah, קומה) אגYפ
to stand upright; to rise up; to establish; to restore again: connotes freedom of movement and the state of glorification, suggesting that what was beneath is now above; to take from within and to establish it as a guiding light principle; *lit.*, to sanctify/פ the bonds/Y mirrored/ג in life/א; to break open/פ the yokes/sets of knowledge/Y in the flood waters/ג unto illumination/א. Value, 151/4גפ: to distinguish the potentiality/extent of Totality. See **to rise**/גYפ; **heights**/Xגפ.

6988-89

smoke (keturah, קטורה) א4Y⊗פ
Keturah, daughter of Yapheth—the incense of mind united with the expanding Name/Abram; canopy of truth contains knowledge and truth; usually translated as smoke of sacrifice; the smoke, a canopy of holiness/פ and truth/⊗ contains mercy and justice/Y unto knowledge/4 and light/א that is received from the offering presented by fire; holiness unifies and facilitates reception of knowledge of light; spiral of interchange containing thoughts unto life. Value, 59/⊗ג: 140/גפ; see qatar/4⊗פ

6994-97

youngest (qatan, קטן) ג⊗פ
minor, smallest, least significant; to lessen, decrease, dwindle; reduced; little, poor, unworthy, unqualified; *lit.*, to downgrade/shadow/keep covered/פ the truth/⊗ being displayed/ג. Value, 159/⊗גפ: separations desirous only of refuge (Mat. 5:19).

6999-7001

to smoke, fume (qatar, קטר) 4⊗פ
to burn incense; to kindle, sacrifice; *lit.*, a spiral/פ of unified/⊗ thoughts/4. Value, 309/⊗W: analytic interchange.

Kenite (Kayni, קיני) ל3לפ

The primary state of Promise (SMB/Gen 15:19) in which the fruit of the tribes occupy; the Kenite convey the capacity to open, grasp, acquire, hold, learn, and retain. The Kayni is the **State of occupation to draw out from every form the true/affirming meanings of light**; to access, learn and to treasure the divine nature. You shift in direction from learning of ways to

do something to the *focus of becoming* the Promised State *extended to you with covenant*. Doing is linked with becoming. This covenant for the Promised States is made upon activating the fire centers within your pieces/parts (SMB/Gen 15:9-18). The Kayni State is distinct from following, repeating, and being guided blind-folded. Derived from the root word Cain/Kayin, meaning to acquire, purchase, procure, to impart knowledge, in the sense of ***the ability to grasp and transfer meanings within a form according to wisdom***. The Kayni are known as those of the blade, the edge, the point, the spear, being metal workers and silversmiths who take understanding and fashion a statement of knowledge or who create with understanding/silver. The ***metal workers of the Kayni are the refiners*** of gold, silver, and bronze who take from the crucible of observation and mediation the pure elements, having the dross removed, whereby their essence may be seen and handled. The Kayni has been translated also to mean to mourn, to wail, and lament. There is mourning as one emerges from being blindfolded unto grasping the realities of the light force present within whereby the mourning is turned into joy. ***The Kayni are characterized by grasping the edge of the words/swords***. They acquire from the shimmering side of the spear to discern the properties of light held and thereby learn the light essence contained within a word as well as form. The prefix, et/X4 denotes totality, that is, all aspects of the Kayni are included in this state of development. In correlating the Ten States to our ten fingers, the means of fulfilling our energies, the Kayni corresponds to the action of the right hand thumb, the means to open and hold. In Torah accounts the Kayin befriend Israel yet retain affiliation with the Amalekite state and at others yield the character of Jethro who brings guidance and administration through the wilderness. As the tribes represent *aleph* through *lamed*; the states of occupation are represented by *mem* through *taw*; the Kayni being the *mem* or occupation of extraction. The combination of the twelve tribes and ten states of occupation express the value of 22/*taw*/totality. Value, 53/17: receptive communications.

7018

Cainan, Kenan (Keenan, קנין) קנין

secure nest; to acquire, hold, retain; the capacity to learn; the ability to treasure; a son/work of Enosh/WY4/benevolence; *lit.*, nest/4 possessing/7 desire/7 for augmentation of potential/7. *Ability to treasure* begets Mahalalel/44437/praise: the ability to know and declare worth. Value, 210/74: the beginning of blessings.

7039-40

Kallai; parched, dried (qawlee, קלי) קל4; parched (qawloo, קלוי) קל44

roasted grain; to be dried/roasted with fire: method of cooking in which the food is exposed directly to the heat of the fire; an immersion in fire, suggesting evaporation of impurities; an extraction of the natural oils/understandings in preparation to anointing with spiritual oil; *lit.*, a purifying smoke/4 brings order/4 and equilibrium/7 to activities/7. Values, 140/74: smoke as means of release; 146/74: smoke drawing out Unity. Compare **baked/3747**; **twice-baked/7774**.

6965-67

heights (kumot, קומת) X74

a plural form of *kum/qowmah*; *lit.*, elevations/4 arising/7 in all things/X. Value, 540/74X: complete measurement of the domain of fullness. See **to rise/774**; **height/3774**.

7065-67

Jealous; to possess, jealous (qin-nay, קנא) 474

to envy; zealous, obsessed; *lit.*, the control/4 of desire/7 by concepts/4; to suspect, accuse; to exclude, control—effects of the desires/motivations arising from projections of self: to be jealous is, *lit.*, to regulate/4 the potential activity/7 of energies and foundational positions/4, lest they

stray from the framework of wholeness/unity; as name of YAH/אל: The Possessor of Heavens and Earth; also: zealot, fanatic. Value, 151/דגפ: domains that reveal/display principles. See purchase/אגפ.

7069-71

Kanah; purchase, acquire (konah, קנה) אגפ

to buy, get, procure; to own; to gain possession; also: cane, reed, stalk; branch of the menorah/candlestick, as a branch is the means to acquire and hold fire, to draw up the oil from the energies into the shaft of light; nest (things possessed); *lit.*, domains/פ to take within/ג light/life/א. Value, 155/אגפ: domains that evidence discrimination.

the Kenizzite (Kenizi, קניזי) קגפ

the second of the ten states of promise (SMB/Gen 15:19); from the root, Kenaz, meaning to be an archer, spear thrower, lancer; the Kenizi are therefore known as spear throwers or archers. The name also expresses a side, a loin, a flank, depicting strength centralized for such follows the Kayni who utilize the spear created by understanding. They have the trait of a silver tongue, who can *speak with precise aim of placing the silver/understanding in the heart of another or within their own heart*. Via the spear toss they thereby extend the understanding and engage the energies according to the understanding; the associated meaning of side/flank/loin pertains to the region of strength; the side is the ability to expand and contract, to flex, twist, move, and carry forth the light perceived in the stage of the Kayni. The loins enable us **to harness and release the energies**, thus to move according to the discernment of the Kayni. As one increases in their abilities amongst the vast total range of the Kayni development, so will their movements be more swift and precise, moving in accordance with the understanding perceived. From the Kenizi the phrase, “gird up your loins with truth” has arisen, for such is moving according to the truth. **The Kenizzite operate the energies/tribes according to the principles of light.** Correlating the Ten States to the ten fingers, the Kenizi corresponds to the service of the right hand index finger, to provide direction. The Kenizi corresponds to the letter *nun*, as to extend. *lit.*, to distinguish/פ movements/ג according to the goals/ס of fulfillment/ל. Value, 50/ג: direct extension.

7092

spring; close (qawphats, קפץ) חגפ

to shut the hand; to prevent/control an activity of giving; *lit.*, to restrict/keep confident/פ an expression/פ of energy/ח; also: to leap, skip, jump; *lit.*, domains/פ expressive/פ of dance/ח; to come after, at the end; *lit.*, to sanctify/פ an utterance/appearance/פ by transformation/ח. Value, 270/ו4: the beginning of darkness—an encirclement of intellect; to elevate or to idolize an understanding.

7096-98

end (qawtseh, קצה) אהפ

goal, farthest extension; limit, border, extremity, point of termination; *lit.*, uttermost extension/פ of the transformations/ח of Light/א: to say, “Mashiyach is the end of the Torah,” indicates that the Measurement of Man is the fully extended potential of the Teachings of Life (Rom. 10:4); also: to cut, thereby creating an end/limitation. Value, 195/אהפ: holy victory of Light.

7105

harvest (qetsir, קציר) אהלפ

time of harvest; reaping, cutting grain; *lit.*, to reap/store/designate/פ the achievements/purposes of transformations/ח activated/ל by mind/4; “when you come into the land” [Lev 23:10] is when you enter into transformations of Mind; upon your coming into the land you commence to reap the harvest; then you bring the evidence of the harvest to the serving *kohen*/priest that it may be acceptable pertaining to the Faces/Expressions of YHWH. The waving of the sheaf is on the day after the weekly shabbat which follows the seven days of the Feast of Unleavened Bread/Chag

haMatzot during the first moon period. There is no mention of a day, such as the 23rd of the moon, because the waving of the sheaf is the results of all the days of Chag haMatzot. The outcome of the days (plural) verses mentioning a particular day is the focus for the wave sheaf. In our partaking of the unleavened bread, we shall sprout the new harvest. On the day after the shabbat, not the Feast, but after the weekly shabbat the follows the Feast, we shall bring forth the inner evidence of our developing branches. Why is it after the weekly shabbat? Because the wave sheaf follows what we establish within us on the shabbat of all that preceeded in the week prior and set in motion for transformation. The seven days of Chag haMatzot correspond to the seven days of creation through which the branches of the Word appear. The seven days of Unleavened Bread are days of uttering the Word and sacrificing to bring forth an appearance the complete Faces of HaShem. Is this not why you came into the world, being created in the Image of He of Elohim? The result of YHWH speaking culminates in the Name coming into the land, for when He, Blessed by His Holy Name, spoke to manifest and to expand His Name, He brought His Name into what He spoke forth; likewise do we. The first branch of HaShem that becomes evident within the land is His Hand, even as His Name begins with the *Yod*/י. Hence, as we observe the Chag haMatzot we release and bring forth the incorruptible words within our Name which sets in motion our coming into the land or into the State of Transformation. Through speaking the words that comprise your Name, your Name came into your body/land state. How is it that by speaking we eat unleavened bread? For it is what is on the tongue that goes not only out but also within. As of the clean/whitened, we chew the cud—we meditate upon the Words—that feeds us inwardly. As we make the offerings each day of Chag haMazot we enter into the complete acts (seven days) of transformation pertaining to our Name. It is necessary that you confer with a *kohen* to determine that the harvest within your houses of Yisrael are according to the Faces of YHWH; this process of determination and affirmation is called the Waving the Omer [Torat haKohanim/Lev 23:10-12]; the waving of the omer declares that the new growth of the year is unto the Faces/Expressions of YHWH. Should the wave sheaf be acceptable, you proceed with a *korban olah*/a burnt offering of a lamb after which you shall partake of the fulness of your learning throughout the year. In all cases, we may conclude that the Waving of the Omer/Sheaf is the dedication of the Name and affirmation of the mind towards the Faces of YHWH; upon the making of the olah offering on the day of the wave sheaf; the mind is positioned to receive the fulness of the learning cycle in the year. Value, 400/X: culmination/renewal; 67/ספ: structure of the Word. See **to harvest**/הָרַץ; see Omer/אֹמֶר; see wave/גָּלַעַל.

7114-16 **short; to harvest (*qatsar*, קָצַר)** אֶחָד

to reap; to cut, chop, clip, reduce; to shorten the stalks via harvesting; a woodchopper; also: to be short, more concise, curt; brevity; *lit.*, to reap/א transformation/א of mind/א, during which process there is a reduction of peripheral details, so that only the kernels of revelation remain; to be cut short, abbreviated. Value, 390/אָ: to utilize a transformation. See **harvest**/הָרַץ.

7121-24 **to read, proclaim (*qarah*, קָרָא)** אַרְבָּע

to preach, summons, pronounce; to cry out; to read, recite, study; to convene, assemble; to encounter; to call by name; to assemble; *lit.*, to regulate/distinguish/א the mind's/א principles/א; to smoke/א the mind's/א initiations/א (to slowly process what is ignited); Value, 301/אָ: assimilation of concepts; wisdom sows ideas.

7126-31 **near (*karav*, קָרַב)** אֶחָד

smoking of mind expands; to approach, draw near; to engage; within; to be inward—in the midst of you; to be face to face—without obscurity/without veils; to be in the midst of the

Presence/Fire, without barriers; also: to battle, encounter, or engage in combat as the consequence of an approach; *lit.*, intimacy/ of mind/ 4 with associations/ 9; interior, inward part, bowels, intestines; regions from which the offerings/korbanot are drawn out; “what is near” includes clean/unclean thoughts, those clean and holy pertain to the order of Mashiych, unholy thoughts—those outside the measurements of light; both maybe near or a kin to our energies. Value, 302/9W: wisdom in associations. See **sacrifice**/9949; compare **sacrifice**/999; **feast**/99.

7133

sacrifice (korban, קרבן) 9949

inner depth/949 extended/9; an offering, gift, vow; the offerings are the appropriations of the lights of the days, nights, seasons and years; *lit.*, light wave vibrations/ of intelligence/ 4 to develop/9 extensions/potentialities/9; to consecrate/ the intelligence/ 4 to expand/9 releases/unfoldments/9; that which lies within to be unfolded, accumulations of energy formulations of light waves from all tribes/branches/nations/processes; the wherewithal to approach the altar for unfoldment, means to encounter and the implementation of Wisdom with our gifts/designations of energies; the offerings of the festivals and Rosh Chodesh include two bulls, one ram, seven lambs and one he-goat. These *korbanot* convey the establishment of principles (two bulls), the unified manifestation (one ram), the complete follow-through and fulfillment (seven lambs), and the ascension/correction within Unity’s processes (one he-goat). also: a victim. Value, 352/99W: utilization of the potential of consciousness. See **near**/949; compare **sacrifice**/999; **feast**/99.

7153/7152; 702-04

Kirijath-Arba (Kiriath Arba, קריית ארבע) 0944 X949

City/X949 of Four/Access/0944; center of access/4 to all soul energy fields; locale in Canaan/9099 where Sarah/94W is extended/dies: a conferring/ mind/ 4 that activates/9 the totality of being/9, as related to Four—to the light/44 of inquiry/discovery/09; *lit.*, to distinguish/ thought/ 4 by activities/9 that measure/X principle/4 and elevate/4 conscious/9 understanding/0; as Hebron/99499/*companion* (its name as a possession of Yisrael/944W9); an inheritance/exchange level pertaining to Yahúdah/94999/*praise*. Value, 983/9099X: the renewing measurement of a holy understanding of processes. See **Hebron**/99499; **four**/0944.

7160-62

to shine, radiate (qarane, qaren, קרן) 949

to beam, shed light; *lit.*, domains/ of knowledge/ 4, unfurled/9; a ray; to impart; also: a horn, ram’s horn: the *shofar*/409W, symbol of power, glory, dignity; one who imparts illumination/sounds forth understanding beams. Value, 350/9W: wisdom displayed.

7175

boards (kerawsheem, קרשים) 994949; board (keresh, קרש) W49

a plank; to split off a slab/shingle; *lit.*, separated/ by the axe/ 4 of wisdom/W; supportive components of the *mishkan*/99999/tabernacle: *ref.* to the skeletal structure in the physical and to ideas in the intellectual; what is hard, like bone; thus: to freeze, congeal; to form a dome/ for the head/*rosh*/W4; word comprised of three consecutive letters of the *alefbet*, denoting the close cohesion in the flow of revelation concerning the construction of man: a sequential progression necessary in developing and attaining to our potential immortal structure. Values, 600/4X: measurement of the mind; 650/94X: perfection of mind through displays.

7184-86

to harden; stiff-necked (qawshaw, קשה) 949

to behave as an untrained mule: not knowing how to turn or how to follow; unable to turn the mind inwardly; dense, hardened; incomprehensible; also: to solidify, be stiff; to be difficult, sore,

harsh; to make heavy, serious; to congeal, bring together, consolidate; *lit.*, a covering/𐤒 of the fire's/Wisdom's/W illumination/𐤁. Value, 405/𐤁X: consummation of enlightenment—either an enformula-
tion into precious stones or a lapse into vanity.

7198-99

bow, power (qashat, קשת) XW𐤒

rainbow; a drawn/arched bow: symbol of might, power, strength; a means to penetrate: arrow, word, penis; archers, bowmen; *lit.*, the transecting/𐤒 strength/W of momentum/X. Value, 800/XX: sinew for change/completion.

Resh 𐤃

value of 20/200, head, mind (resh, ר) 4

first part, chief component; force of beginning, source of giving; mountain; axe; initiates move-
ment and progress; mind, knowledge, intelligence; discretion; honor, beauty, devotion, rever-
ence; to be noble, graceful; king, overseer, head teacher/instructor. See *resh/head*/W𐤃4; **two hun-
dred**/𐤒𐤌X𐤃𐤒.

7200-04

to see, regard (raw-awh, ראה) 𐤁44

to look, behold, observe, view; to perceive, understand; to conceive, reflect; to foretell; a vision-
ary, seer, prophet; a bird that survives by power of sight; *lit.*, the mind/4 perceiving/4 Light/
life/𐤁; also: to prefer, approve of. Value, 206/𐤒4: the beginning of Unity's formulations. See *vision*/𐤁44𐤒.

7205

Reuben (Reuvane, רעובן) 𐤒𐤕𐤒44

a son/work/𐤒𐤕 of sight/𐤒44; the energy of seeing; one of the twelve energy branches/tribes of
life—Reuvan, occupying the lands of the eyes; to perceive, behold; *lit.*, mind perceives Unity
developing/expanding its full potential or mind sees/44 holding within itself/𐤒 a son/𐤒𐤕;
knowledge/4 of concepts/4 administer/𐤒 the development/𐤕 to full extension/𐤒. Sight is by
inversion and corresponds to planting whereby all concepts conceived arise in power and form.
We first learn basic principles and then come to see. We need thought concepts in order for
vision to develop. Sight is seeing the unity of all concepts. Lust is seeing a layer apart from the
founding principle. The offspring of Reuben are the products, the extensions and works of sight.
Value, 43/𐤒𐤕: reflective processes; 259/𐤕𐤒4: to recognize exchanges occurring within all gathered. See *soul*/W𐤒𐤕.

7217-20

Rosh; head (rosh, ראש) W𐤃4

chief, principal member; *lit.*, *thoughts/4 of fire*/W𐤃; to know/4 the concepts/4 of Spirit/W; prin-
cipal part/4 to conceive/4 wisdom/W—being the mind/4 of wisdom/fireW𐤃 whereby the whole
is ruled/regulated; sum; the shakings of the head—the sounding of trumpets/tongues, the dec-
larations of understandings; *lit.*, the head/mind/4 projecting/4 strength/wisdom/W; conveys the
mind of Yaaqov to draw out and magnify words from the heart/Laban or off the altar/W𐤃; also:
top, beginning—as the “head” of a stream; a royal court. The head is positioned at the top of
the house to direct all. It's crowning position corresponds to its role to be the servant of all;
function of the priesthood. As Aharon provides atonement for all peoples, so does the head pro-
vide a covering for the body. The statement of Rav Shaul regarding “a head covering” for the
feminine/body pertains to having a mind to make an atonement/a covering for all other mem-
bers, especially during prayer/meditation or when making an utterance. Without a mind over the
body/woman, the body speaks in shame. Whereas if a man has a veil over his head during prayer
or utterances, it denotes that he is operating within a masked state which is also a disgrace.
*Declaration: My mind is responsible for what I do and hear. I put all alienating practices and
understandings under the earth that all members be responsible to me and I to them and to oth-
ers to uphold peace.* Value, 42/𐤕𐤒: draws out all aspects of unity; 501/4𐤒X: to comprise a crown of Principle.
See *resh*/4.

head of the month (Rosh Chodesh, ראש חודש) WΔH WΔ4

the initiation of renewal via giving: commences as the head/WΔ4 of the moon/WΔH, being full, emerges from the East and begins to wane, to empty out its light as the new month commences: as the moon waxes to fullness, it prepares for a new birth—even as a woman waxes with child, which process culminates in the presentation of the head; *lit.*, the mind's/4 projection/4 of strength/fire/W for the elevation/works/H of insights/the paths/Δ unto wisdom/W; note: the ascensions/ΔO/olah of Rosh Chodesh are presented in CHP/Num. 29:1-6: the *olah* of the two bulls is the ascension that occurs as the mind and all its extensions are submitted to the united principles that are being released during the month; the ram pertains to the forms that will develop as a result of the release of principles; the lambs pertain to the fulfillment and the effects of the principles as they manifest through forms of wisdom; the he-goat offering pertains to an ascension above violations and serves to maintain communications in all dimensions; the grain offerings refer to the studies that will occur during the month with regards to the principles that are unfolding—studies serving the maturation process and the attainments/fulfillments of being; the wine offerings refer to the “drinking” of understanding that will occur during the month and to the corresponding joy. As you make these offerings each month, sense the full moonlight filtering through you, being receptive to the principles and work of the light being designated in its time by wisdom: inner formulations will be occurring, and you are to celebrate with expectation and in confirmation of the attainments: submit your mind for the teachings to be encountered; and your heart, to the understandings that will be imparted. Have a month of light! Note, also, the position of the moon as it moves amongst the twelve houses/tribes of star constellations during the month, keeping in mind the overall seasonal theme of the month and how the position of the moon affects your corresponding inner tribal center: each day, be conscious of the sun's emanation and of its effect on each of the twelve life centers within—all in correspondence with the twelve light hours of each day. Value, 813/7LXX: the sign of completion/renewal in activities and processes. See **offering**/ΔO; **head**/WΔ4; **month**/WΔH.

first, first fruits (reshiyt, ראשיית) X7WΔ4

beginning, start; foremost expression; principal part; chief concepts of the mind; inception: the mind/4 of fire/WΔ initiating/7 wholeness/X, adding the letter bet/7—X7WΔ447, forms the first word of the Torah comprised of six letters, corresponding to the unfoldment of the six days of creation; *lit.*, the knowledgeable elevation/4 of the principles/4 of wisdom/W to activate and give significance, values/7 to all things/X. Value, 911/474XX: sign of compound renewal in domains emanating principle. See **firstborn**/4Y77.

much, many (rav, רב) 74

mind development, thoughts increasing, numerous, enough; abundance, plenty; a multitude; *lit.*, the fortune/4 of the house/7; also: a master, chief; a rabbi/teacher, who brings a *resh bet*—a mind/4 focused upon the unity of all/7: a masterful mind pertaining to fullness/Mashiyach. Value, 202/74: mind of multiplication.

Rabbah, Rabbath; multiply (ravah, רבה) 774

to increase, grow; to be large, great, numerous, plenteous; much; *lit.*, a mind/4 expanding/unfolding/7 the light/Δ. Value, 207/74: mind of completion.

great is he (rav hu, רבה הו) 4Y7 74

knowledge of unity illuminates the uniting of all concepts into one. Value, 34/ΔC: 214/Δ74:

7243-44

mating; raining; quarter, fourth (*re'vee-ee*, רביעי, ָרְבִיעִי)

to cause seed to branch forth/become extended in producing fruit: thus, used for both rain and copulation; rainy season, rainfall; intercourse; to be inseminated, impregnated; to be four dimensional: a source extended into three dimensions; from ָרְבִיעִי, meaning “square, quadrant”; *lit.*, to instigate/ 4 conscious/ 9 activity/ 7 for receptivity/ 0 and sharing/ 7; also: a couch; lying down; meditation; great (extended) grandchild. Value, 292/ 94: mind transforming form. See **four**/ 0944.

7259

Rebecca (*Rivqah*, רבקה, ָרִבְקָה) 3494

to team up, as a pair of oxen; loops of a rope; to fasten, tie firmly; to secure the mission/assignment to the mind; a link between the stellar and the earthly fields of being, where *adam*/ 744 receives assignment and mission; *lit.*, a mind/ 4 form/ 9 distinguishing/ 9 emanations/ 3; as patriarchal wife: a spiritual gift of mind to bring forth the fruit/offspring of Yitzchaq/ 944/joy/laughter, facilitating all that pertains to one's mission/assignment of mind: the gift of Rivqah is provided at man's pre-embodiment form to congeal all concepts of light into a mind field that will unfold through Yaaqov/ 907/Jacob: the Yitzchaq/joy of Avraham/ 744/living by principles is Rivqah/teamed up/yoked to bring forth Yaaqov/the head of light energies; the function/ 7 of this gift/ 7 is illustrated by Rivqah's drawing out the waters for the ten/ 7 camels/ 7, which represent transportation and storage processes/ 7 belonging to the mind for its fulfillment of mission; the distinguishing role of Rivqah leads to the fulfillment of man's joy/Yitzchaq in serving Elohim/ 744. Value, 307/ 5W: fire goal.

7272

foot (*regal*, רגל, ָרֶגֶל) 644

force of *lamed*/ 6; *lit.*, thoughts govern/ 4 to transport/ 7 an order/ 6; feet in the water signify walking in the Spirit whereby we cross the Jordan; fulfillment of the role of the priesthood.

7280-82

moment (*regah*, רגע, ָרֵגַע) 044

with suddenness: instantly—all at once; *lit.*, a significant/ 4 rise/ 7 of consciousness/ 0; a unified moment, or motion, yielding rest/peace: the phrase, “in a moment,” connotes Unity in motion (SYM/Ex. 33:5); to relax, rest; to be calm, quiet, pacified; tranquility, serenity. Value, 273/ 104: to begin conscious ascent.

7304-08

fem. **spirit** (*ruachah*, רוחה, ָרוּחָהּ) 3494; *masc.* **spirit** (*ruach*, רוח, ָרוּחַ) 494

wind, air, to smell, scent—both as means of perception and for pleasure/delight; mind, intellect; the very Being of Life, the Presence of the Breath Man from the diaphragm to the nose that fills every cell via the blood; the mind governing breath as thoughts govern breath and its use to empower words; *ruach is the Fiery Breath to empower words and to engage the energies into assignment; we are One with all things through breath*; the Spirit/Fiery Breath has within all patterns/letters/organs of life according to which the human anatomy is formulated thereby ruach empowers all forms; the intelligence and empowerment to utter Words whereby all things are formulated and appear through Aharon, *i.e.* the Power to create or weave a body with golden, silver, and bronze threads; *i.e.* as WhirlWind gathers around a column of matter so *Ruach* weaves the body around itself via spiritual utterances, when the wind dies down the column of matter disintegrates, likewise the body falls apart via the absense of Breath; should the Form of Breath be attacked via a devastating blow, accident or a mistake through medical alterations, the breath form becomes shattered and the established pattern to hold it together has been broken down, however the spirit cannot be harmed; *lit.*, **mind with an assignment**; the Governing force/ 4, which contains/ 9 purpose and assignment/ 4: one's origin and identity are encapsulated in one's assignment; *the pulsating nature of Light frequencies in union with all activities*; the vehicle of life within forms: the animator, expressed in the feminine gender in signification of

its role to carry/bear the life force within the tabernacle; the intelligence of Unity concerning all services and operations of life: the Spirit of man which truly unites/Υ (in contradistinction to the flesh, which divides/distinguishes the parts of man, one from another, and which is capable of preference for one part above the whole); a kiss is the means to intertwine breaths—lives; the inward guide of all forms of life; *lit.*, the ruling power/4 administering mercy and justice/Υ; the interior Life capable of seeing beyond the physical; *lit.*, the mind/4 yoked/Υ to the perspectives/ח of enlightenment/א; the means of both ascent into spiritual realms and decent into physical realms; also: distance, space, interval; relief, spaciousness; to be wide; profit, gain; the bearing of interest; *ruach* is the Nature of HaShem which sustains all and is in all. *note: ruach* appears in the following feminine forms: חח4, חחח4, חחחח4, חחחח4, אחחח4, as well as in the Aramaic חחחח4. Values, 214/אח4: primary work/action of Presence; 219/חח4: the mind's gift for interchange. Compare **smell**/חח4; **Nachor**/חחח4; **Nephesh**/חחח4; **Nashamah**/אחחח4; **Yircho**/חחחח4. See **Vapor**/חחח4.

430, 7306-7307

Spirit of Elohim (*ruach elohim*, רוח אלהים) חחחח4

the Intelligence within Light Principles/Concepts, commonly rendered: The Spirit of God, describes authority of *Ruach*, empowerment of Principles, Breath of might, prevailing Force.

6918, 7306-7307

Spirit of the Holy (*ruach hakodesh*, רוח הקדש) חחחח4

the Intelligence of distinguishing according to the definite work of Wisdom, commonly rendered: The Holy Spirit—rendered as the Breath of Designation, Intelligent Designator as a breath determines the formulation of a glass blown from the Fire—the Designator of a vessel; The Breath that designates each part to function according to its Name, thus it is the calling of the Holy Spirit upon a Name that determines its place in the Body.

7311-15

to rise (*room*, רום) חחח4

height, altitude; to exalt oneself—as in pride; haughtiness; to elevate, raise, lift-up; *lit.*, knowledge/4 contained/Υ in waters/ח, causing all within to rise. **the mind balanced contains the anointing, knowledge unites the spirit.** Value, 246/חח4: mind withdrawn from equilibrium. See **to rise**/חחח4.

7340-43

Rehob, Rahab, Rachab; breadth (*rachav*, רחב) חחח4

to expand, broaden, comfort; generosity; conveys the operations of a son of Elohim/חחחח4; *lit.*, the mind/principle ascending through form; a base/foundation/4 from which we evaluate/ח what belongs/ח, whether as to life or to death; as Rachab of Yircho/חחחח4: maternal ancestor of Mashiyach through Dawid/אחחח4/*ferveat love*; to be wide, spacious; as a measurement pertaining to the *mishkan*/חחחח4: breadth comes to the aid of manifestations that are immaturely displayed with pride, arrogance, boastfulness, fear—qualities immediately undermined and turned towards redemption upon encounter with the emissaries of Yahushúa/חחחחח4. Value, 210/ח4: a beginning of blessing/attainment.

7344; 5892-95

Rehoboth-Ir (*Rechovot ir*, רחבת עיר) חחחח4

city/חחחח4 of enlargement/חחחח4; center built by Cham/חח for the expanse and widening/full extending of the chosen offspring; thus, locale associated with Nineveh/אחחחח4/*offspring of Wah* in the time of Asshur/אחחח4/*confirmation/blessing*; *lit.*, a base/foundation/4 from which we evaluate/ח forms/ח unto the renewal/ח of understanding/ח and the activation/ח of intellect/4; also: wide avenues, streets. Value, 890/חחח4: a continuum for measuring transformations. See **breadth**/חחח4.

7353-54

travel, ewe (*Rachel*, רחל) חחח4

to journey; to travel; merchant, ascension is facilitated by knowledge and instruction, means to further develop i.e daughter of Laban, the quest/love of Yaaqov; knowledge activating orders of instruction. Value, 40/ח: 238/חח4:

7364-66 **to wash (*rachatz*, רָחַץ)** רַחֵץ
to bathe, cleanse; *lit.*, to honor/4 the perspective/ח of righteousness/ר: the operations/ר of the laver/ח according to knowledge/4; activity which follows the *terumah*/אֲזָרָא offering of the ransom. Value, 298/ח־4: knowledge transforming labors/services.

7381-82 **to smell (*rayach*, רִיחַ)** חַזֵּל
knowledge/4 of life/זח; an odor, aroma, fragrance, scent; the sense of smell, to which evaluation is integral; *lit.*, knowing/4 the performance/ז of an assignment/ח; the intellectual/4 activity/ז of a positioning/ח. Value, 218/חז־4: knowledge activating labors/services. See **sweet savor**/חַזֵּל חַזֵּל. Compare **spirit**/חַזֵּל; **Nahor**/4חַזֵּל.

7381-82; 5207-08 **sweet savor (*rayach-neechoach*, רִיחַ-נִיחֹחַ)** חַזֵּל חַזֵּל
an agreeable/pleasant/חַזֵּל חַזֵּל smell/חז־4; a favorable evaluation; *lit.*, the mind/4 achieving/ז perspective/ח as the result/ח of giving/being extended/ז through an elevating assignment/ח in harmony/unison/ח with covenant/order/ח. Value, 300/ח: Wisdom/Fire. See **sweet**/חַזֵּל חַזֵּל; **smell**/חַזֵּל חַזֵּל. Compare **aroma**/חַזֵּל.

7384 **Riphath (*Riphat*, רִיפַת)** אֲזָרָא
kernels—pounded grain, spoken words; to process concepts of wisdom into words/seeds; *lit.*, intelligence/4 manifested/ז via an expressed/ז composition/ח; also: centrifugal force, rarefaction; healing; note: *Riphat* appears in 1 Chron. 1:6 as אֲזָרָא: possible scribal error of letter exchange of the *dalet* for the *resh* or to emphasize: “insight/א manifested via an expressed composition,” with a value of 494/א־ח/a composition of correct insight. Value, 690/ר־4ח: measurement of intellectual accomplishment. See **Gomer**/4חֶלֶד.

7392-95 **Rechab; ride, chariot (*rakav*, רָכַב)** אֲזָרָא
to transport, mount; to ride upon an ass (SMB/Gen. 4:20; Zech 9:9); the chariot of Yisrael/לִאֲזָרָא (II Kings 2:12); an upper millstone—a grinding chariot wheel; also: to graft a branch—a means to mount one life form upon another; root of אֲזָרָא/merkavah/chariot; *lit.*, mastery/4 of the extensions/ח of form/ז; means to transpose from one position to another; thoughts are transposed into a form; a carnal mind transposes thoughts into flesh; the central position ח conveys the ability to assimilate and transpose into another form. Value, 33/חל: 222/זח4:

7420 **spear (*romach*, רֶמַח)** חַזֵּל
a weapon that one acquires by the knowledge that comes out of or extracted from spiritual works. Value, 41/זח: 248/חח4:

7416-16 **pomegrante (*rimmone*, רִמּוֹן)** חַזֵּל
a “mind” filled with life giving seeds yields prooductivity; the mind/head that is anointed (like a bowl seed/fruits) unto all potential designed in blue and purple only for the priest garments, as it refers to the roles of teaching and administration. Value, 47/חח: 290/חח:

7430-31 **teeming, creeping things (*remes*, רִמָּשׁ)** חַזֵּל
to creep, move lightly; to touch gently; to glide swiftly, as a rapids; animals that so move; *lit.*, an intellectual/4 flowing/ח of fire/ח; depicts the role of the Levites/זחל to provide movement. Value, 540/חחח: the continuum of delineated multitudes. See **swarm**/רֶמֶשׂ.

Ramah (*remah*, רָמָה) אֲזָרָא
hurled/sent from above; *lit.*, knowledge/4 flowing/ח with light/ח; house of Shmuel which signifies knowledge of the spiritual Torah (I Shmuel 7:17). Value, 38/חל: guidance to ascend

7443 **ostrich (renanim, רננים) רננ** (**renneeh, רננה**) 𐤓𐤍𐤏𐤍

Eyov/Job 39:13-18 piercing cries - the voice of the law is that which piercing as the voice of the priest is able to divide, distinguish between clean and unclean. leaves eggs on earth illustrating the placement of understanding in earthen vessels to be kept and warmed (treasured in their hearts); as the eggs so may understanding be crushed or a wild beast may trample on it . yet as the ostrich, Levi is the channel to bring it forth and plant it in man; the ostrich the ability to outrun a horse and to transcend the attack of an enemy. this characteristic symbolizes Yahúwah keeps his priest from defeat. see 𐤏𐤍𐤕𐤓/nowtsah.

7451-55 **friend; evil (ray-ah, רע) 𐤓𐤏**

a state created as the world, wherein you know good and evil; the immortal creates the mortal, a reflection which is for a season. The immortal is the collective unity—good; the mortal is the separate reflection; when the reflection operates apart from the Source there are states of confusion, transgressions, wickedness, danger; clamor, tempestuous; inferiority, worthlessness; *lit.*, the mind/ 4 operative by the eye/ 𐤐 being an interpreter of what is seen; a mind subject to desires of the eye; *lit.*, mental/ 4 darkness/veiled/ 𐤐; perception of self apart from the whole; underlying thought, meaning, significance; active thought, as opposed to reflective thought; however; when the reflection operates in harmony with the Source there is a comrade, fellow companion, neighbor; companionship; *lit.*, a mind/ 4 for insight/ 𐤐. Value, 36/ 𐤕𐤏: guidance to unity; Value, 270/ 𐤐𐤏: intellect encircling Light—with or without understanding; the reduction number is 9 conveying consciousness.

7456-58 **hunger, greed (raw-av, רעב) 𐤓𐤏𐤕**

famine, scarcity; deprivation; to want, yearn after, greatly desire; *lit.*, thought/ 4 of an empty/ 𐤐 house/ 𐤓. Value, 272/ 𐤓𐤏𐤕: mind conscious of development. See **evening/surety/ 𐤓𐤏𐤕**; **beyond/ 4𐤓𐤏**; compare **Heber/ 4𐤓𐤏**.

7462-65 **shepherd (ro-eh, רעה) 𐤓𐤏𐤕**

to lead, guide, tend; to graze, pasture; to be a friend, companion, mate; mind of insight or confusion; also: wicked, evil, trouble; *lit.*, mind/ 4 that is conscious or unconscious/ 𐤐 of the light/illumination/ 𐤓: he who is conscious of illumination leads others; he who is unconscious troubles them. Value, 275/ 𐤓𐤏𐤕: master understanding illumination.

7467 **Raguel, Reuel (Reuale, רעואל) 𐤓𐤏𐤕𐤓**

friend/ 𐤕𐤏𐤕 of El/ 𐤏𐤕; *lit.*, a mind/ 4 conscious/ 𐤐 of the outpouring/ 𐤕 of concepts/ 4 of order/ 𐤏. Value, 307/ 𐤓𐤕: wisdom in goals. See **Jeter/ 4𐤕𐤓**; **Jethro/ 𐤕𐤕𐤓**; **Hobab/ 𐤓𐤕𐤓**.

7483-84 **Raamah (Ramah, רעמה) 𐤓𐤏𐤕𐤓**

to thunder, roar, flash with lightening; to cause to explode; to unfurl one's strength; to let loose, give reign to one's energies; to be enraged, furious; also: mane of a horse, crest of a bird; to unfurl, as a mane flying during the chase; *lit.*, the mind's/ 4 understanding/ 𐤐 pouring forth/ 𐤕 in streams of light/ 𐤓; the ability to grow/generate hair, an unfurling of inner strength; a son/formulation of Cush/ability to rotate. Value, 315/ 𐤓𐤕𐤓: fire releasing light. See **Cush/ 𐤕𐤕𐤓**.

Raamses (Ramais, רעמסס) 𐤓𐤏𐤕𐤓𐤓

a storehouse of mind to comprehend the structure and dimension; the double sameck signals both the structure and dimension of spirit (SYM/Ex 1:11); from Raamses that Israel departs out of Mitzraim; *lit.*, the mind/ 4 understands/ 𐤐 to draw out/ 𐤕 structure/ 𐤓 and dimensional constructs/ 𐤓; Value, 79/ 𐤐𐤏: understanding council.

Rephaim; healings (רפאים) רפא/4; Rapha; cure (רפא) 4/4
to remedy, heal; to mend by invigorating principle, making great; *lit.*, the nobility of mind/4 expressing/7 principles of Light/4 to attain/7 wellness/fullness/7; the mind processes healing according to principles that are related to each of the faculties both to restore it and to engage in it proper use. also: to weaken—to lessen an offensive condition/characteristic; *ref.* to Hades/74W—place of ghosts, phantoms, the dead, spirits of the dead, extinct giants (MT/Deut. 2:11): healing often occurs when the principle of Light becomes paramount due to decreased emphasis on the physical, in which case factors of illness weaken and perish in the earth/Hades. Values, 281/474: mind expressing principles; 331/4CW: wisdom orders according to principles. See **spread/474**.

⁷⁵⁰⁸ **Rephidim (רפידים; רפידים) רפיד/4; רפיד/4; to spread (raphad, רפר) 4/4**
to widen; to refresh, sustain; *lit.*, the knowledge/4 expressed in His Faces/7 grants/7 access/4 to manifestation/7 of the waters of life/7: through revelation/4 of the Faces of the Presence/7, one receives/7 access/4 to the Living Waters/7—to the Fountain of Youth, the stream that comes down from the Sanctuary. in knowledge the soul acquires access insight to attain/receive the spiritual waters. Values, 284/474: the intellectual manifestation of insight; 334/4CW: utilization of the role of insight; 344/4W: utilization of the flow of insight. See **cure/474**.

⁷⁵⁰⁸ **to wish, will (ratsah, רצה) 3/4**
to want, be willing; to be pleased, satisfied, delighted with; to desire, favor, love; to pardon; to atone, repay, compensate, requite; to appease, placate, give satisfaction; *lit.*, intellect/4 making use of the energies/7 derived from illumination/7. an individual's accomplishment unto life. Value, 295/3/4: a mind transformed by Light. See **will/77/4**.

⁷⁵²² **will, good will (ratson, רצון; רצון) 4/4; 77/4**
a wish, desire; voluntary; acceptance, favor, grace; *lit.*, a mind/4 transformed/7 by bonding/7 with the Son of Man/7. knowledge yields success unto the potential/purpose. Values, 346/77W: wisdom drawn from bonds; 340/7W: wisdom mirrored. See **will/ wish/3/4**.

to murder, slay, crush (ratsach, רצח) 4/4
to break, bruise; *lit.*, mind state/4 making use of transformation rites/7 for servitude/7; any form of exalting oneself due to the neglect of honoring the sum of father and the sum of mother within; being disunified with one's origin/father and development/mother and hence crush one's own progress or to crush another in spirit or in thoughts of bodily by doing harm or by abuse of the tongue; “You will not murder nor be murdered” is a statement of verification following the knowing the glory of the togetherness or father and mother that one will endure/not perish through their engagements of energies. See **to kill/743**.

⁷⁵⁵⁰ **wafers (rekikay, רקיקי) 7/474/4**
thin cakes made in the shape of the round cap worn on the head of the priest and anointed with olive oil after being baked in an oven, to symbolize the anointing of the mind that occurs after study; *lit.*, head/4 covering/7 that activates/7 priestly/7 actions/7. Value, 420/7X: perpetual productivity.

⁷⁵⁵⁴⁻⁵⁵ construct form **beaten (rikoo-aye, ריקעי) 7/474; ceiling (rokah, rikoo-ah, ריקע) 0/4**
to create a foundation, background; to tread on, stamp, stretch, flatten, beat; *lit.*, the mind/4 provides a dome/covering/7 for understanding/0 via action/7; *ref.* to the firepans/7447: to the nervous system's transmitters/gatherers—as the discs between the vertebrae. Values, 370/0W: to utilize an understanding; 380/7W: to utilize an expression. See **plates/7747; beaten plates/7747 7/474**.

7554-55; 6341

beaten plates (*rikoo-aye pacheem*, רִקְעֵי פָחִים) 𐤓𐤕𐤕𐤔𐤕𐤓𐤕

ref. to the discs between the vertebrae; also translated as “treading upon snares/obstacles/stumbling blocks”; *lit.*, the mind/ 4 creates a dome/covering/ 𐤕 for understanding/ 𐤕 by providing/ 𐤕 containers/expressions/ 𐤕 that serve/ 𐤕 the activities/ 𐤕 of embodiment/ 𐤕. Value, 518/ 𐤕𐤕𐤕𐤕𐤕: the measured domain of actions and labors/services. See **ceiling**/ 𐤕𐤕𐤕; **plates**/ 𐤕𐤕𐤕𐤕.

3423-25

possess (*re-shoot*, רֶשׁוּת) 𐤕𐤕𐤕𐤕

to exercise authority, control; regulate; to have freedom of action; *lit.*, the authority/ 4 of wisdom/ 𐤕 embracing/ 𐤕 totality/ 𐤕; also: domain, territory, property; to fully inhabit the promised-land state of the tabernacle and to operate therein with authority, being able to lay it down and to raise it up again—to go beyond the limitations of the natural man. Principles of regulating each part of man: Aharon/mind overseer—be the humble servant to all; Reuben/eyes—process signs of light; Shimeon/ears—listen for vibrations of wholeness; Gad/mouth—bless and illuminate with words from the heart; Yahudah/kidneys/liver—discern values; Yissachar/glans of stimuli—initiate labors/works and stabilize; Zebulun/intestines—joyfully consume and distribute as each has need; Ephrayim/penis/clitoris—unify, whiten, and fill all branches of life; Manasseh/testes/ovaries—develop new ideas and move forward into new states; Benjamin/gamete—administer/occupy new states; Dan/lungs—focus on maintaining and perpetual renewal; Asher/stomach—proclaim understandings as the inner shofar; Naphtali/heart—store treasures and guard against decay. The priest are committed to serve under the King of Babylon—within the manifestations or body forms until the mind is fully restored in its place of Light, then comes the judgment of Babylon (Yirmeyahu 27:1-22); the king is restored to rule when David—the heart of love governs all of our affairs (Yirmeyahu 33:14-26). Value, 906/ 𐤕𐤕𐤕𐤕𐤕: total measurement of the domain of Unity. See **possess/inherit**/ 𐤕𐤕𐤕.

Shin 𐤔

300, three hundred (*shin*, 𐤔) 𐤕

a tooth: the twenty-first of the twenty-two letters of the *alefbet*, and the third level/octave of the *zayin*/ 𐤕; to digest, shatter, assimilate, utilize; wisdom; fire, sun; glory of Yahúwah, strength of the Spirit; strength of a lion, spirit of Mashiyach; utilization and application of truth; *shin* is written in the Hebrew as 𐤔𐤕𐤕. See **tri-fold**/ 𐤕𐤕𐤕 **hundred**/ 𐤕𐤕𐤕𐤕𐤕 (“three hundred”).

5375

carry (*se-u*, שֹׂא) 𐤕𐤕𐤕

to subtract, eliminate, remove; *lit.*, to assimilate/ 𐤕 the concepts/ 4 contained/ 𐤕. Value, 307/ 𐤕𐤕𐤕: strength to complete. See **lift**/ 4𐤕𐤕.

7585-86

Shaul, Saul; hell (*Shaule, sheol*, שְׂאוּל) 𐤕𐤕𐤕𐤕

the grave, abyss; place of combustion, hence a name for the planet Earth; a lake of fire: a heart of wisdom that consumes error, falsehood; to ask, inquire for the sake of unity that gives way to the reign of David, an ability to unite gates; *lit.*, burning/ 𐤕 concepts/principles/ 4 administered/ 𐤕 by the goad/instruction/ 𐤕; also: borrowed, loaned. Value, 337/ 𐤕𐤕𐤕𐤕: wisdom directing momentum.

7602

aspire, yearn (saw-aph, שאֲפֹה) 74W

to strive, suck, inhale; *ref.* to the sun, which draws out moisture from the earth; *lit.*, sun/wisdom/W initiating/expanding/4 expression/7; also: to crush, trample, oppress; *lit.*, to decimate/W the concepts/4 expressed/7. Value, 381/47W: the fires of the spirit partaking of principle.

7603-07

kinsman (se-air, שאֵר) 44W

a relative, blood relation; a remnant; remainder, survivor; *lit.*, the strength/W of the seed/4 in an individual/4; also: flesh meat, food, sustenance; to leaven, make into leaven (suggesting an expansion/increase of family/relatives). a spiritual agent/measure that expand self. flesh, the spirit is conceived in the mind, TQ 21:2, also the term for remnant for what remaineth yet alive is the ability of the spiritual conception in the mind. Value, 501/44X: a measured domain of principle.

7646-52

a rod, tribe (shavat, שבט) 9W

a clan, family division; to branch off; *lit.*, wisdom/W in the segmentations/9 of family/9; also: a stick, scepter, staff, lance, spear; a weaving rod; a rod of correction—as the tongue; to beat, strike, press; *lit.*, the strength/W to form/9 an assembly/9. Value, 311/47W: wisdom in the activities of seed/principle. Compare **tribe**/99W.

7637

seventh (she'vee-ee, שביעי) 7079W

satisfaction; to fill, gratify, satiate; the state of contentment; *lit.*, wisdom/W fills/impels/9 each action/7 of understanding/O to be undertaken/7. Value, 392/97W: wisdom's transformation of consciousness. See **seven**/99W; **seventy**/7079W.

7646-52

Sheba; satisfied; to swear; seven (shava, שבע) 9W

to take an oath; a giving of one's word: hence, the Word; seven, sevenfold; to be satisfied, sated, completed, content, replete; to be filled; to quench thirst; to have in abundance; to confirm by an oath: a complete statement both confirms and satisfies; *lit.*, wisdom/W formulates/9 understanding/O; note: the value of seven/7 depicts a goal, aim, target, a complete statement, the Word; the strength of a house is understanding; a development/manifestation/9 occurs by wisdom/fire/spirit/W which culminates in understanding/O; the spirit causes developments into understanding (processes of light that occurs weekly); pertaining to the seven bullock of Sukkot: to have in abundance the messages of the Words, to be satisfied fully with each year's accumulation of light. Value, 372/90W: the wisdom and understanding of a devoted house. See **zayin**/7, 777; **seventh**/7079W; **seventy**/7079W.

7657

seventy (shavayim, שבעים) 7079W

multiple of seven; seven/99W achieving/7 fullness/7; the Word/99W (7) multiplied by exercise/7 (10) releases/7 understanding/O (70); *lit.*, wisdom/W formulates/9 understanding/O and results in/7 fullness/7; note: the value of seventy/70 depicts the open eye of revelation, the eye sated with understanding, the composite of understanding; with seventy we are able to enter into Mitzraim/Egypt [SYM/Ex 1:5], another grouping of seventy will form through which we will enter into the Land of Caanan; these are known as the Names of the Final Generation [CHP/Num 26]. Value, 62/97: journey of the light bodies; 422/99X: composing extensions of consciousness. See **ayin**/O; **seven**/99W; **seventh**/7079W.

7663-69

Sheber; to dash, leaven (shavar, שבר) 49W

dough left to rise; *lit.*, an internal combustion/W that expands/4 thought/4; to expand the underlying principle unto leadership/maturity/knowledge/revelation: the process of leavening expands the sown grains of truth unto mature thoughts of full revelation, wherein we, ourselves, become expressed fully in an active maturity; the leaven of holy seed is the remnant of

Yisrael/לך 4Wל, which arises in the earth to activate the mature expression of Creation; and there is also present in the earth the leaven of the flesh, which exalts itself above the Spirit, but which endures not, nor can it be sustained; also: to be at rest; to remain; a remnant—those who remain; a relative, or a thing of kin relationship—“leavenings” of the same design, flesh, substance; to dash, sprinkle; to splinter, fracture, break, rend, collapse, ruin, kill, destroy; to overthrow—as to quench a thirst: in these meanings are conveyed aspects of the leavening of the flesh, which causes things to ruin or perish; grain; to hope, expect; an interpretation, surmise. Value, 502/פX: the complete domain of consciousness within form.

7673-76

a dwelling, sabbath, rest (*shabbat*, שבת) אשW

wisdom develops totality; the stage of wisdom to formulate light emanations into a totality as one establishes the workings of light during six days and enters therein; Wisdom makes manifest and develops all things and then enters/rests; having built the worlds and established houses of wisdom, YHWH rests or enters into his creation—the establishment of wisdom; shabbat culminates in 22 over 7 (pi); *taw* over *zayin*; the three levels of 7 unfold wisdom/21/W; shin/W expands/makes manifest/פ the totality/summation/22/X; the sabbath offering of two lambs is the establishment of wisdom, signifying to follow through on all formulations of light whereby wisdom is established within; rest is not the cessation of activities but a entering into a formulation/two of lambs—a following through concerning all initiated and completed in six days—acts of unification; the lambs pertain to the establishment of wisdom via which a person rests from their enslavements of vanity commonly translated as servile labors; the phrase *you will do no servile work* is the result of *shabbat*, for as one establishes wisdom within they cease from vain labor or enslavements; to enter a state of completion; to come to a goal/rest; *lit.*, wisdom/W composes/internalizes/פ all things/X; to cease from labor; a cessation of the works of self will; to repose; *lit.*, wisdom/W formulates/פ a totality/continual renewal/X; wisdom/W is manifest/פ in the sum of all things/X. The entering into rest follows the formulation/creation of man and awaits each man upon their complete exercise of light; to be observed in seven day cycles signifying the perfect/complete acts of light; also: a seat, living area; sitting, idleness; the plants dill and anise; wisdom's/W house/פ of the future/X. Value, 702/פWX: the measurement of wisdom in form. See **month**/WΔח. see **two lambs**, see **lamb**Wפ.

5381

to connect, since (*shagam*, שגם) שגW

to dovetail, tongue and groove; to bend; *lit.*, wisdom/W to process/put together/ש messages/ש. Value, 343/שW: wisdom reflected in process. See **attain**/שW; compare **obtain**/שWל.

7698

calving, young (*shagar*, שגר) אשW

offspring; a flow of ideas; to be fluent, run freely; to dispatch, send, release, consign; the labor of the birth process, whether physical or spiritual; *lit.*, the fire/travail/W that brings forth/lifts up/ש the head/4. Value, 503/שX: a measurement of delineated process.

7699-7701

breast (*shad*, שד) ΔW

teat, nipple, bosom; protuberance; affluence; source of blessing; the male retains the nipples indicating all functions emerging out of man; sign of radiating fire gates/ΔW; the dual nature of the breast convey the two centers of administration to weigh all actions by justice (right) and mercy (left) as the seat that covers the heart and lungs whereby all actions are immediately judged after they occur, such judgment is via the circulatory process of the blood that flows from the heart to the lungs to the muscles and then back to the heart, such corresponds to the

O₂/YH being given and then utilized by the organs/muscles; the utilization of the giving turns the blood to wine/purple whereby it is judged or evaluated; according to the action or deed, the evaluation occurs at the breast center. ; *lit.*, Wisdom's/W Door/Δ; also: devil, demon, evil spirit: source of cursing; *lit.*, a fire/W at the door/Δ, indicating the fire of the brazen altar in the heart; mischievous, energetic; robbery, violence, misfortune. Value, 304/ΔW: wisdom concerning access. See **field**/אΔW; **Almighty**/לΔW לך, לΔW; **Dan**/גΔ.

7704-05 **field (shadah, שדה) אΔW**

soil, open country, plain; a place of abundance, cultivation; a nurturing center; an avenue of expanse: moistened/watered land designated for the development/growth of each faculty; *lit.*, spirit/W access/doors/Δ of illumination/expansions/א: conveys an open expanse of knowledge, the land is a place from which to draw/garner/rake/א, even as a breast/ΔW that flows with abundance; in another sense, אΔW/field connotes the activity of a demon, an obstruction: *e.g.*, havoc, the effect of which is to prevent the earth from being cultivated by stopping up the portals through establishing resistance to the flowing will of Life. Value, 309/ΘW: strong refuge. See **breast**/ΔW; **Almighty**/לΔW לך, לΔW; **Siddim**/צלΔW.

7706 **Almighty (Shaddai, שדי) לΔW**

my/ל affluence/ΔW; an abundant supply; confidence and contentment; the One/He who provides/ל abundance/ΔW—*lit.*, a supply of eternal Wisdom/W at the Door/Δ Manifesting Power/ל: to govern affairs and to allot provisions/ל. the guardians of my ways, a lion before my door; the ruach before our way/door whereby we attain; spiritual access comes by performance. Value, 314/ΔלW: Wisdom granting access. See **Almighty**/לΔW לך; **breast**/ΔW; **field**/אΔW.

7708/7705-06 **Siddim (שרים) צלΔW**

fields, flats; a place to spread out; *lit.*, the spirit of Mashiyach/Wisdom/W is the Door/Δ to blessing/ל and fullness/ל; as battleground of the nine kings: the kingdom order pursuing the thoughts of wisdom (BHM Torah Light Notes, SMB/Gen. 14:3). Value, 354/ΔלW: wisdom enfolded within. See **field**/אΔW; **Salt Sea**/צל חלל.

7707 **Shedeur (Shedaur, שדיאור) 4Y4לΔW**

abundant/continual supply of light; *lit.*, wisdom/W in the paths/Δ to inscribe/ל the concepts/ך to unify/ל thoughts/ך; a formulation pertaining to Reuvan/sight/לללל. Value, 521/ךללל: composing the dominion of branching ideas.

7716 **lamb, sheep (sheh, שה) אW**

small cattle; a flock; the spiritual fire-form of life at the core of every person; *lit.*, the fire/W of life/א; a fiery emanation; a radiance of wisdom—with a coat that is oily, glistening like diamonds in the sun; a lamb is the formation and sacrifice of wisdom from which all forms arise; the lamb for Pesach/חפפ—*lit.*, Wisdom's/W emanation/א, pertaining to the formulations at the beginning. The *sheh* of Pesach is a birthing out of the spirit at the first of the year to be sacrificed/released for the development of Yisrael unto the fulness of YHWH. The lambs are within the bosom of each name to be brought forth as the Pesach offering, likewise are the daily offerings, man being the composite form/ל of light, being the Sheep of His Pasture, gives birth to the lambs that are drawn out of the bosom for the offerings; each offering is a measure of the spirit's light which causes growth. “Behold the Lamb of God/Elohim which lifts up the divine arrangement” (the world). Which is greater, the lamb that *takes away* sin or the lamb that *lifts up* the divine order? The lamb presented each morning and evening lifts up the inward divine order, as the *olah* offering lifts up the orderly arranged parts of the internal; the lambs offered are transferred from one form unto another, thus always alive—as living sacrifices. The lamb is

Wisdom's Emanation of Elohim—a fiery form comprised of light principles, a ref. to the spirit of man. Value, 26: the attributes of Shem; 305/אW: the Glory of Yahúwah within innumerable gifts. Compare **sheep/lamb**/Wגש; **flock**/גדל; see **messiah**/משיח.

onyx, beryl (shoham, שיהם) שחם

the fiery illumination and quickening nature of spirit, to blanche, to be spiritually awakened, quickened, the fiery radiance reflected within the stone of onyx/beryl; code letters for a numeral, HaShem, King Solomon.

7725 **convert, return (shuv, שוב) שׁוּב**

to go/come back; to revert; to be transformed; to repeat, do again; to turn, repent, restore, refresh; *lit.*, wisdom/strength/W joined/י to consciousness/ש; conversion/convert: process of recognition of the offspring of Man to become Elohim; to align words and deeds with life/light; to put on immortality is to put on garments of Mashiyach which are not corrupted nor corrupts the image of Elohim. also: to mislead, seduce. Value, 308/חW: wisdom to arise.

7760-62 **to put; to assess (seem, שים) שׁוּם; (sume, שום) שׁוּם**

to place, lay; to plant; to establish, erect; to cause to be, make; to appoint; *lit.*, the fire's/W activity/ל unto fullness/ש; to value, evaluate, appraise; *lit.*, wisdom's/W evaluations/י unto fullness/ש: both forms denote the purpose of *shin*/W/wisdom unto fullness. Values, 346/יW: wisdom reflected in unions; 350/יW: wisdom's full extension. See **name**/שם; **place**/שם.

7768-73 **Shua, Shuah, Shoa; nobility (shua, שוע) שׁוּע**

a nobleman, noble, patrician, rich magnate; *lit.*, fire/W perfectly united/י with form/O; also: to cry out for help; to implore; *lit.*, wisdom's/W union/י with understanding/prudence/O, whereby one is ennobled and whereby one's spirit implores Elohim/שׁללל for consciousness/understanding unto freedom (SYM/Ex 2:23; Jonah 2:3); note: salvation is actualized, *lit.*, when the wisdom/W contained within/י is fully understood/O. Value, 376/יOW: the wisdom to understand bonds. See **salvation**/יOW.

7776-77 **jackel, fox (shual, שועל) שׁוּעַל**

consumes the base of knowledge and understanding of instruction; howls empty cries without insight and truth (Yechezkel/Ezekiel 13:4-6); destroys understanding and the fruit that could be produced, (Shir HaShirim/Song of Solomon 2:15); animals that devour, pretense, speak without true vision, takes away knowledge, born blind, value of the 7. Value, 35/ל: 406/יX:

7788-91 **Shur (shur, שור) שׁוּר**

to struggle, wrestle; look, observe, see watch, gaze; a wall of fortification, fortress; an ox, bull, Taurus, to align by gazing which yields a position of might; an access or path opened to us by the messenger of YHWH, i.e. SMB/Gn 16:7; to discern the concepts of spirit. Value, 506/יX: composing communiques in unity; Value, 47/ל44 compound thoughts targeted

7811-12 **to bow, bend, swim (shachah, שחה) שׁחָה**

to pay homage; to bend the knee; to delve into the depths; to prostrate; as swimming and bowing both require the lowering of the head; to convey submergence or being suppressed, as in the ten words: “*you will not be submersed for them*” meaning that you will not be submerged beneath the collective order of the heavens, earth, and waters; rather you will ride upon the waves of this collective arrangement of light; *lit.*, to be wise/W in the plateaus/ח of life/א; note: to be prostrate is to position Cush/WיW/the light coil at the gates of Yapheth/חלל/openings, whereby the coil is charged with the activities of light; also: to oppress, depress; to degrade. Value, 313/לW: wisdom acts to uplift.

7818-20 **slaughter (shachat, שחט) 𐤑𐤇𐤃**

to kill, butcher; also: to squeeze, press; to hammer out, beat thin: to slaughter is to release the energies unto renewal; *lit.*, wisdom's/W assignments/𐤇 for change/𐤑. Value, 317/𐤑𐤇𐤃: wisdom bringing completion/rest. Compare **sacrifice**/𐤇𐤑𐤏.

7838 **black, darkness, inquire (shachar, שחר) 𐤑𐤇𐤕**

dawn, early morn or to grow dark, darken, to give meaning, sense, significance, to take interest in, seek early, search diligently as a lover of truth; *lit.*, wisdom/W discloses/𐤇 knowledge/ 4. Value, 49/𐤑𐤇𐤕: reflective council

7843-45 **destroy (shachat, שחת) 𐤑𐤇𐤃**

to act basely; to spoil, waste, ruin, corrupt; to be marred, spoiled by rotting; also: to make hay, fodder; a pit, grave; *lit.*, wisdom's/W assignments/𐤇 to perpetuate/recycle/X. Value, 708/𐤑𐤇𐤃: complete destruction of outlook/perspective. Compare **destroy**/𐤕𐤑𐤕.

7847-48 *pl.* **shittim (שטים) 𐤑𐤇𐤕𐤍**; *sing.* **acacia, stick (shittah, שטה) 𐤑𐤇𐤕𐤇**

to expand in all directions: to branch out from the central stock unto full extension; *lit.*, wisdom's/W pattern/𐤑 of life/𐤑; to deviate—to go/turn aside in order to be extended; as shittim wood/𐤑𐤇𐤕𐤍 𐤇𐤐: a tree of deviation; a gum arabic, locust tree—a hard, durable wood; also: to rebel; *lit.*, the strength/W to make a change/𐤑 in life/𐤑; to laugh, jeer; to mock, ridicule; *lit.*, to destroy/W the pattern/𐤑 of life/𐤑. Values, 314/𐤕𐤇𐤕: wisdom activating insight; 359/𐤑𐤇𐤕𐤍: wisdom displayed in patterns. See **shittim wood**/𐤑𐤇𐤕𐤍 𐤇𐤐.

7860 **officers (shatarim, שתרים) 𐤑𐤇𐤕𐤍𐤇𐤕** **officer (shoter, shetar, שתר) 𐤑𐤇𐤕𐤍**

to write, a scribe, overseer, ruler, an official superintendent or magistrate, spiritual organization of thoughts to lead and unify the members; *lit.*, wisdom's/W council/𐤑 of thoughts/ 4; Value, 50/𐤑: capable purpose

7865 **Sion (שִׁיּוֹן) 𐤑𐤇𐤕𐤍**

highest point, greatest goal; *lit.*, Wisdom/W accomplishing/𐤕 Principle's/ 4 Potential/𐤑; *ref.* to Mt. Hermon, meaning “devotion.” Value, 361/𐤕𐤇𐤕: wisdom undergirding principle. See **Zion**/𐤕𐤇𐤕𐤍; **Shenir**/ 4𐤕𐤍𐤇𐤕; **Sirion**/𐤑𐤇𐤕𐤍𐤇𐤕; **Hermon**/𐤇𐤕𐤍𐤇𐤕𐤍.

7760 **to place, lay (seem, שים) 𐤑𐤇𐤕𐤍**

to appoint; to cause to be; to put, establish; an exhalation—as of a word; *lit.*, wisdom/W allots/𐤕 messages/𐤑; Wisdom/𐤑 allocates/𐤕 fullness/𐤑. Value, 350/𐤑𐤇𐤕: glory of the Son. See **name**/𐤑𐤇𐤕.

7892 **song (shira, שירה) 𐤑𐤇𐤕𐤍**

music; a poem; to sing, chant; to compose; from 4𐤕𐤍, a root meaning “to survive, remain, leave over”; also: a caravan; all meanings suggesting retention—that which trails/lingers on behind; *lit.*, Wisdom/W grants/𐤕 retention/ 4 of illumination/𐤑: a melodic caravan that flows across the mind to the musical rubs and tinklings of carried concepts, as the lessons learned are jostled and renewed; the ongoing nature of Wisdom is often preserved and transferred to mankind by or through music, in order to facilitate retention of values in all members. Value, 515/𐤑𐤇𐤕𐤍𐤕𐤕: a measured delineation of the activities of Light.

7901-02 **copulation, to lie down (she-kav, שכב) 𐤑𐤇𐤕𐤍𐤕𐤕**

to rest, recline; to cohabit; to sleep with, be lain with; to create a layer; a lying of dew; also: the nether grindstone/lower millstone—the one beneath; *lit.*, wisdom/W branching forth/𐤑 in unified forms/𐤑; copulation, the means to unite all parts into one; following mating, partners should lie on their stomachs prostrate to Unity—in honor of all values Unity shall bring forth from the

copulation, illustrated by all members bowing to Yoseph which brings all into Egypt and unites all into one house; to charge the body and brain via an ejaculation/climax at which time concepts are released and planted, as lightning charges the earth and causes growth; sexual unions are mergers of States, each produces after its kind. Unions in the Upright Pyramid State generate a Light Body; unions in the Inverted Pyramid State of mortality produce after its kind—the flesh; ejaculations bring concepts/seeds to arise unto the head from which they are to be applied to specific regions of the house for blessing/expansion; forms of copulation include alignment of the four mouths through unions of the Dalets—pelvic regions, oral copulation joins north to south drawing out concepts to arise at the head; also meaning to lie sick; to be ill, dead, deceased; to die, as in the expression to “sleep with his fathers” which is the results of one entering into the chamber of death—the body; *lit.*, fire/W spreading/ש a house/body/ח. Value, 322/חשׁ: to blaze the branches in unity.

7909/7919-22 **shekel** (*she-kell*, שֶׁכֶּל) שׁל

a consideration, examination, deliberation; wise behavior, prudent action; *lit.*, wisdom's/W extensions/שׁ of roles/ל; to weigh, balance, ponder; intellect, comprehension, common sense, rationality; to be measured, equalized; to negotiate; *lit.*, wisdom/W produces/שׁ guidance/ל; also: to take, carry away, miscarry. Value, 350/שׁ: wisdom displayed. See *beka*/כּפּח; *gerah*/גּרַח; *shekel*/שׁל.

7925-28 **Shechem, Sichem, Sychem; shoulder** (*shekem*, שֶׁכֶּם) שׁל

neck (being between the shoulders): means to carry a load, bear responsibility; connotes the strength of active thought, consideration; intermediate step of conception between the head/corona and the body/new house of man (SMB/Gen 12:6, 37:14); upholds testicles/productive concepts, *lit.*, wisdom's/W cycles/branchings/שׁ of messages/שׁ; the strength/W of productivity/שׁ unto fullness/שׁ. Value, 360/שׁ: wisdom upholds/provides a support. See *shoulder*/שׁל.

7931-34 **dwell** (*shakan*, שָׁכַן) שׁל

to reside, abide, remain, settle down; a habitation, stopping place: all faculties of the soul and territories of the body are dwelling places; resident: occupant of the place of dwelling (Heb. 13:4); *lit.*, to endure/W in the cycles/extensions/שׁ of the Son of Man/שׁ; a spiritual branch unto potentiality. Value, 370/שׁ: wisdom with understanding (Mishle/Prov. 8:12).

7936-41 **Sacar; to hire, hired servant** (*shakir*, שָׁכִיר) שׁל (*shakar*, שָׁכַר) שׁל

wages, reward; a remuneration, profit, pay, salary; to lease, charter; root word of the branch Yis-sachar/שׁשׁחַר, to which pertains the glands of stimulation for labor; also: inebriation—intoxication as the price/wage of overindulgence, which excess is a belaboring of freedom; *lit.*, wisdom's/W productivity of labor/שׁ for the mind/שׁ; wisdom branches forth into thoughts; through spiritual teachings comes knowledge, spiritual productivity/bearing of fruit results in knowledge/branches of thoughts. Value, 520/שׁשׁ: sign of distinguished productivity.

7951-56 **Shiloh; Shelah, Salah** (*Shalah*, שְׁלָה) שׁל

tranquility, calmness; restful; to be secure, quiet; to extract, draw out, request; *lit.*, wisdom's/W guidance/instruction/ל concerning light/life/שׁ; also: disquietude (by virtue of the negative inversion); something gone awry; as son of Yahúdah/שׁדד/שׁדד/praise and Bat-Shúa/שׁדד שׁדד/house of nobility : succor, relief (SMB/Gen. 38). Value, 335/שׁל: wisdom is a goad of Light.

triangular; from the root WCW; an adjutant (aide/assistant), trustee, referee, arbitrator: one who goes between, thus conveys communications, processes, entrustments, channels; an officer, commander, captain, charioteer; a deposit, depository; three days: the activities of light causing ascension; when a seed opens it arises on the third day; *lit.*, wisdom/W orders/C bonds/Y of strength/W; to cluster: the segol; three levels of ascension, thus awareness, learning, application/fulfilling; a measure, as one-third ephah/אפח; also: a *shalish*/triangle (musical instrument); one-third; in parts, partially; note: the concept of “three” is written many ways in Torah; any word beginning with CW (*shin/lamed*) and containing a subsequent W (*shin*) conveys the sense of three. Value, 60פ: pillar (as three letters creates a column); 636/יחא: perfected mind in the role of unity. See *gimel*/ג, גגג; **three**/מWCW; **third**/מלCW; **thirty**/מלמלCW; **Shelesh**/W CW; **Shalisha**/אW CW.

to spread, shoot out; to transfer, transmit; *lit.*, Wisdom/W directing/administering/bringing order/C to our works/H: from the root *shalach/Shiloah* arises the concept of one who is “sent” (*shaliach*/שלח: an apostle); to stretch, extend: indicates breadth and width; also: to remove, dismiss, drive/send out: thus, a sprout, shoot, plant; the hide of the animal; projectile, a thing sent out—weapon, javelin, missile, sword; *lit.*, the Spirit’s/W rod/guidance/C pertaining to one’s activities/assignments/H; as a fountain of Yahrushaliem/מלמלמל: tranquility—the flow of messages foreseen by the prophets (Ezek. 47; Rom. 10:18); the spirit directs one’s activity/work. Value, 338/H CW: Wisdom guiding labors.

table/H CW of the faces/מלמלמל—of the expressions of countenance: a spreading out/H CW of the ideograms/מ of being/מלמלמל; *ref.* to the tongue—the table that is in the midst of the Face upon which the bread/teachings/understandings are placed for full expression of inward measurements; the means to extend fully the illumination resident within the soul; *lit.*, wisdom’s/W instruction and guidance/C concerning covenant, arising/H in conjunction with desire/מ through enlightened/א utterances/מ to extend/מ the manifested powers/ל of one’s fullness/מ. Value, 573/אפא: measurement by which to confirm understanding of processes.

Creation’s day/Light-work of emergence, revealing, resurgence; *lit.*, wisdom/W orders/C and initiates/ל strength/W to go forth/ל; the Spirit’s/W role/C to manifest/ל Wisdom/W in the universe/X. Values, 640/מא: the measurement of mind, reflected; 650/מא: the measurement of mind, unfolded; 1040/מא: Principle making visible the structure of Spirit. See **three**/WYCW, מW CW; **thirty**/ממW CW; **Shelesh**/W CW; **Shalisha**/אW CW.

to complete, make whole; full, entire, total, perfect; intact, integral; peaceful; to requite, pay, recompense; to finish, come to an end/goal; *lit.*, wisdom/W instilling/C messages of peace/מ. Value, 370/OW: assimilated understanding.

my/ל peace/מ CW is El/מל; *lit.*, wisdom/W orders/C reflectivity/מ to activate/ל the Divine Order/מל; a formulation of Tsurishaddi/למלמלמלמל. Value, 411/מל: composing the inscriptions of Aleph.

tri-fold, tripartite; great-grandson; *lit.*, wisdom/W directing/Ł strength/W. Value, 630/Ł4X: full knowledge of order. See **three**/WYŁW, WŁW.

three dimensions; a grandson, granddaughter (being of the third generation); a trio; a grouping of three; *lit.*, wisdom/W orders/Ł strength/W via emanation/3. wisdom directs the people unto life. Value, 635/3Ł4X: full knowledge of the Orders of Light. See **three**/WYŁW, WŁW.

an entrustment/deposit/3WŁW of wealth/4WO; thirteen bullocks on the first day of sukkot convey the concepts of wisdom that we have been entrusted with to invest/harvest and plant with the commitment to study that all concepts come unto full manifestation.

a multiple of three, being tenfold three; *lit.*, wisdom/W orders/regulates/Ł the Fire/sun's/W activities/Ł unto fullness/W; thirty days each month convey the activities of light orders—light orders/arranges, shapes, colors, determines the temperatures, etc. unique orderings for each month of the year; wisdom/W regulates to guide/Ł the utilization/W of bonds/Y unto fullness/W; exercise of communication/instruction; to order, arrange, instruct, the extension of three i.e. the hands of the trustees extended; the implementation of three: to evolve, develop, to be a follower, to follow through, to go/inquire after. Values, 676/YŁ4X: complete knowledge and understanding of bonds; 680/Y4X: full knowledge of the nature of expressions. See **three**/WYŁW, WŁW.

a threefold measure, expressing that all processes of the natural mind (Pharaoh/3O47) are devoted to Yisrael/Ł44WŁ (SYM/Ex. 14:7); *lit.*, wisdom/W orders/Ł and wisdom/W fills/W; heretofore: *ie.*, the day before yesterday; used to convey officers, captians, warriors as in SYM/Ex 14:7. Value, 670/O4X: full knowledge and understanding. See **gimel**/3, ŁW3; **three**/WYŁW; **third**/WŁW; **thirty**/WYŁW; **Shelesh**/WŁW; **Shalisha**/3WŁW.

an assigned position; a gift of service; a spiritual positioning; *lit.*, wisdom/W extracted/W, a spark of the Holy Flame drawn out whereby it is defined/articulated; thus it is called or proclaimed by the Patriarch; a flame of oil/W; a name contains both the fire and the oil whereby it burns eternally; *fire within water—properties of fire explained/revealed*, thus the means to activate all embodiments and developments; Shem is the eleventh position in the unfoldment of Adam, being the *kaf* or the tree in the midst of the garden; it is understood that one's Name is the Tree of Life; attributes of wisdom/W administering/Y the flow of energies/W; a positioning; a governing spiritual allotment, purpose; also: there, thither—as in reference to a position; an assessment, valuation, estimation; to appraise; an unfolding bud; garlic; note: to be positioned according to one's heavenly name is to be drawn out of the Fire of YHWH and to be called out of all contained/static in *Mitzraim*/ WŁ4W/Egypt; for a name is the Fire within released/flowing as it joins with others; it is placed/positioned amongst the United Order of the Heavens; each name is comprised of twenty-six attributes, according to the value of HaShem/3Y3Ł/26 (SMB/Gen 10:22-31); strength of a person, nature of *Ruach* as both letters, *shin* and *mem*, are symbols of *Ruach*, fire and water combined = steam, energy, function of a man. Values, 34/4Ł: Guide to Gates;

340/מלחמה:wisdom filling—*ie.*, a measurable fire portion, an allotment of wisdom; 346/מלחמה: wisdom flows in Unity. See **heavens**/מלחמה; **to put/assess**/מלחמה.

⁸⁰³⁸ **wings, pinions, soar (ShemAber, שמאבר, 494מלחמה)**
the name of Aber or the designation to fly. Value, 57/מלחמה: 543/מלחמה4מלחמה:

⁸⁰⁴¹⁻⁴² **left (samal, שמאל, 84מלחמה)**
hand of reception, position of follow through; the name's/מלחמה fiery management of the waters; according to Divine Order/84; (SMB/Gen 14:5). Values, 46/מלחמה: reflective management

Samuel, Shmuel (shemuale, שמואל, 84מלחמה)
Name of United Order; a restorer of HaShem leading to an unification of Israel both individually and collectively; to restore the order of names and unify the faculties of man into one kingdom. Value, 53/מלחמה: receptor of communications/Kabbalah; 377/מלחמה: wisdom and understanding of the Law

(f) names (shemot, שמות, 84מלחמה)
the fire/spirit/W reflected by water/מלחמה and/or fire/W that burns with oil/מלחמה contains/מלחמה all things/X; as the corporate House of Names holds and maintains/מלחמה all things/X; a name joined to its totality whereby all the properties of a name appear; the phrase “Our Father in Heaven” is understood to be rendered, “Our Father with Names”. Value, 62/מלחמה: structure of a house/unity; see name /מלחמה.

⁸⁰⁵⁷ **joy (simcha, שמחה, 84מלחמה)**
to activate one's name in life/light; a name ascending in light. Value, 46/מלחמה: 253/מלחמה4:

⁸⁰⁶⁵ **(m) names, heavens (shemiyeem, שמים, 84מלחמה)**
wisdom flowing to achieve fullness of life; the name/מלחמה activating/managing the waters; the realm of the names and their dominions; the name is the right hand administer of the waters/means or reflection. Value, 42/מלחמה: 249/מלחמה:

⁸⁰⁵⁸ **release (shamat, שמת, 84מלחמה)**
to let loose, drop; to loosen; *lit.*, wisdom/W fills/מלחמה the vessels/84; to remit what is due; *lit.*, strength/W to release/W a collection/84; a remission of debts; also: to disengage, turn aside. Value, 349/מלחמה: wisdom draws out trust.

⁷⁸⁴⁸ **wood, location (shittim, shittah, שטים; שטה, 84מלחמה)**
wisdom / the spirit organizes truth acquired from the anointing; assimilation system in man produces: shittim, wood, bones. Value, 52/מלחמה: 259/מלחמה:

⁸⁰⁷¹⁻⁷² **Samlah; garment (שמלה, 84מלחמה)**
the name/מלחמה imposed/84 by Light/84; mantle, dress, robe, tunic; raiment; a covering over a form/shape: hence, the body is garment to the soul, which is an inner garment covering the angel, an imperishable garment of spirit; *lit.*, the Wisdom/W of Filling/מלחמה (a name/מלחמה) orders/84 our radiance/84; as a ruling power of Edom/מלחמה4 pertaining to Esau/מלחמה: a general ruling characteristic of the outer; *the samlah/84מלחמה* 56 or 11/מלחמה = Shem/מלחמה/34 + Yapheth/מלחמה49 = 83 or 11/מלחמה. A garment is created through the union of Shem and Yapheth. In the mathematical rendering of the words, the union of Shem/Name and Yapheth/Soul yield a garment for Noach, a weaving of the Tree or Life/מלחמה/11 [SMB/Gen 9:23] Value, 375/מלחמה: Wisdom encircling stars, 56/מלחמה: a drawing out of Unity.

the extent/י of a Name/שׁמֶן; to grow fat, thick, stout, rich, fertile, robust; olive oil, cooking fat; also: to assess, appraise; to designate one's potential; *lit.*, to utilize/שׁ the flow/י of potentiality/י; a Name/שׁמֶן out-poured/י, with extended flow/י; the emollient of a Name. Value, 390/י-שׁ: wisdom accomplished.

to shine/י שׁמֶן brightly/שׁמֶן: a distillation of the mature fruit of soul components, which yields a pure oil from the understanding mastered: the oil of the soul arises out of the water forms and is collected to fuel the menorah/שׁמֶן, which enlightens the tabernacle/שׁמֶן; *lit.*, fire/שׁ extract-ed from/שׁ our potentialities/י perfecting/שׁ our actions in the manifested power/שׁ of regenera-tion/שׁ; note: because olive oil depicts the flow of understanding that corresponds to our poten-tial in life, it is used as the oil of anointing to signify that an individual, or a condition or stage of development of that individual, is in accordance with that person's spiritual positioning/shem/שׁמֶן in Life—for service, restoration, healing, fulfillment. Value, 807/שׁשׁשׁ: the sign of regeneration unto perfection. See **olive/שׁמֶן**; **oil/שׁמֶן**.

to be plump, fat; rich, greasy; having the characteristic of oil/שׁמֶן—the potential/י to be released/שׁ by fire/שׁ/wisdom and to arise/שׁ as light/שׁ; *lit.*, wisdom/שׁ releases/שׁ all held/שׁ to be extended/שׁ in Light/life/שׁ; pertaining to the eight bullock of sukkot: to walk in the grace and thereby ascend according to the principles observed/the nine bullock; a name/שׁמֶן is unfolded/שׁ in light/שׁ Values, 395/שׁשׁשׁ: Wisdom's transformations of Light; 401/שׁשׁ: renewal of concepts. See **chet/שׁ**, **שׁשׁ**; **eighty/שׁשׁשׁשׁ**.

multiple of eight, being tenfold eight—eight achieving/שׁ fullness/שׁ; *lit.*, wisdom/שׁ releases/שׁ an outpouring/שׁ of potentiality/שׁ through the activity/שׁ of multitudes/שׁ. Values, 440/שׁשׁ: sign of full-ness; 446/שׁשׁשׁ: the measurement of fullness, outpoured. See **eight/שׁשׁשׁ**; **pe/שׁ**, **שׁשׁ**.

to heed, pay attention, obey; wisdom/שׁ reflects/שׁ perfect understanding/שׁ; to understand/שׁ a name/שׁשׁ; to discern, understand, deduce, listen, attend; we hear with all/שׁשׁשׁ our heart, all/שׁשׁשׁ our soul, and all/שׁשׁשׁ our steam/strength; hearing *with all* leads to comprehending and operating without limitations; hearing is with the ear/שׁ *and with the entire body/שׁ*; *thus b'kol/שׁשׁשׁ* preceeds each level of hearing and provides the vessel to receive all messages of light both audible and inaudible; The word *shema/שׁשׁ is Wisdom reflected into our consciousness; it is Name/position/שׁ under-stood/שׁ*. We may repeat a word causally, or learn to imitate a bird call, but the level of reso-nance within us will depend upon our comprehending what the letter combination means as well as to understand the sounds. Hearing is to understand Name/position. When we hear the sounds of the universe, they convey the extent of all that is in the Master Name/YHWH. Via hearing, we detect a Presence. also: news, report, fame; audio; that which is heard; *lit.*, wisdom's/שׁ reflect-ed/שׁ in prophecy/consciousness/comprehension/שׁ; hearing is the reflection of Wisdom in all cellular formations. Value, 410/שׁשׁ: combining achievements (Rom. 2:13).

one of the twelve energy branches/tribes of life—Shimeon, occupying the lands of the ears; the

energy of hearing/comprehending; to hear, understand, discern vibrations; the function of name consciously attaining to perfection; *lit.*, wisdom/W reflected/י in understanding/ו joined/י to potentiality/י; **name/יW of cohabitation/suffering/to be a seer/יYו**; hearing synthesizes all parts into vibrations/compatible frequencies; hearing absorbs the frequencies within the waters to comprehend the seer/visionary of understanding. Value, 466/יפX: a measurement supporting bonds. See **soul/וWי**.

8104-07 **Shemer, Shamer, Shomer; strain, keep (shamar, שמר) שׁמׁר**

to maintain, cherish, observe, store, preserve, retain, protect, guard, watch, celebrate; a thing kept; to strain/filter; to keep the golden nuggets—to sort out the precious from the common; *lit.*, the diligent/W flow/י of intelligence/י; wisdom/W fills/י the mind/י; wisdom extracted culminates in knowledge. Value, 540/יפX: complete protection of what is released.

8120-22 **sun (shemesh, שמש) שׁמֶשׁ**

brilliance; to be brilliant; to serve, minister; one who waits to serve; to function; to perform a duty, play a role: the sun observably moves through a series of constellations each month/period of initiations, shedding its brilliance among the twelve tribes; a ball of fire/W: the sun as a symbol of wisdom; a name/יW ignited/W for emanation; that which arises in the morning to govern activities, and that which enters at evening to disperse the wisdom gathered during the day; to rule the day as wisdom governs the light energies of one's Name; a means of cleansing (TK/Lev. 22:7); root sense: to serve, attend, wait on, officiate; *lit.*, wisdom/W fills/י the heavens/W. Value, 640/יפX: the measurement of the mind's flow.

8127-28 **ivory, tooth (shin, שן) שׁן**

claw, jaw; as teeth *lit.*, fire/W consumes/י; to consume the extended principles of unity within all things and words; affect speech so does wisdom master the tongue; the wisdom of father to discern all within, consuming force of father as it is inscribed: He is a consuming fire. Value, 35/אL: instruction of light

8134 **Shinab (shinab, שׁנאב) שׁנֹאב**

changing force, as a father consummates/consumes the elements within mother; a formulation of Cham; *lit.*, fire/W consumes/י via principle/י within/י; Value, 38/אL: instruction elevates

8138-42 **year (shana, שנה) שׁנָה**

wisdom unfolding/extending the light; a full cycle; a recurrence; to repeat; to study, learn; to teach, a period of learning/practicing/illumination, an ongoing cycle; change, perennial, a graduation mark; to divide; alter, implant; *lit.*, wisdom/W fully extends/י the light/א; application/W of the potentials/י of Light/life/א; our potential movement/production via the spirit yielding life, period of measuring our spiritual achievement in life. Value, 355/אW: wisdom unfolding light (“the year”/אWא/ha sh’nah = 360/פW: wisdom’s cycle, the period of 12 moons).

8130-33/8135 **change; hated (shnu-awh, שׁנואה) שׁנֹאֵה; (shanu, שׁנוא) שׁנֹא**

to despise—to dislike/detest/abhor, a form of instability or change; not to bond permanently with the mirror/reflection or a mortal form or a level of progression; from the root שׁנׁW/to hate; to change, modify, alter; *lit.*, to destroy/consume/W the display/י holding/י the principle/י of light/א: to hate evil is wisdom’s flourishing nature, or the release of wisdom previously held in *alef/י/capsule* form; we achieve hatred of evil only as the principles of Universal Life flourish within, whereby our ignorance vanishes/melts with the releases of fire/wisdom; thus when Esau is hated it means that YHWH *does not bond permanently* with the reflection of Shem. Values, 357/סW: wisdom unfolding the goal; 362/פW: wisdom structuring the appearance.

⁸¹⁴⁴⁻⁴⁷ fem. pl. **two** (*sh'tim*, שְׁתִּים) שְׁתִּים XW; masc. pl. (*sh'nim*, שְׁנִים) שְׁנִים W; (*sh'nay*, שְׁנֵי) שְׁנֵי L pairs, complements; the basis of life; both; a union, pairs; second, the value of development/forms; value of the stage of renewal, as it takes two to accomplish renewal or a new beginning; a zygote: a beginning of development that will give rise to a more renewing form; attainment/L of renewal/א W; lit., wisdom/W displayed/י through actions/writings/L as one level mirrors the other; wisdom composing forms unto fullness; lit., wisdom's/W potential/י to exercise/L fullness/י; wisdom's/W regenerative/X activity/L released/י; to be founded, established, built upon; the calling of a Name twice as “Yaaqov, Yaaqov” is a call unto both the actual self and the reflected self; the values of Two and the Letter Bet are depicted in sheep, frogs, geese. Values, 360/פ W: wisdom's structure; 400/X: the sum of all things; 750/י W X: the measurement of wisdom's potentiality. See **two**/ש.

⁸¹⁴⁴ **crimson, scarlet** (שְׁנֵי) שְׁנֵי L color of redemption or transgression: used in connection both with Zerach/זֶרַח/rising light and with Rachav/רָחַב/expansion (which connotes a rising/א of self/ש esteem/ח); lit., the spirit/W desiring/י actualization/forgiveness/L; wisdom/W extends/י a release/L. Value, 360/פ W: wisdom rebuilds.

two lambs (שְׁנֵי כֶבֶשִׂים) שְׁנֵי L עֶשְׂרֵי L the offering for the Sabbath pertaining to the exercise of *composing the light into unified forms* (CHP/Num 28:9). Each sabbath we are to compose the illumination of the previous days into the branching forms of spirit. Our study equates to two tenths—a composition of fulfillment with the branches. Value, 84/ד: 532/ח פ X: See X ש W

^{8144-47; 6235-40} **twelve** (*shanyim asar*, שְׁנֵים־עָשָׂר) שְׁנֵים־עָשָׂר W a multiplication/doubling/י L W of wealth/א W as the branches of the tribes multiply the nature of spiritual riches; the complementary state of full giving; the attainment of unity; the twelve components that comprise a house; the twelve bullock of sukkot convey the use of the annual accumulation of principles to increase/multiply the full branching of name; lit., wisdom/W unfolds/י to make manifest/L the flow/י of understanding/O to be assimilated/utilized/W by intellect/א. Value, 970/ו פ X X: sign of the continuum of holy consciousness. See **twelve**/ש.

years (שְׁנֵים) שְׁנֵים W denotes cycles completed, fulfilled studies; changes implemented, the accumulated results of light activities lit., wisdom/W extends/י the hands/activities/L to be full/י. Value, 58/ח י: desire ascension. See **year**/א W.

⁸¹⁴⁹ **Shenir, Senir** (שְׁנִיר) שְׁנִיר W glacier; to point, peak; to direct by formulated thoughts; lit., wisdom/W extended/י via activities/L of mind/א; the strength/W of potential/י given/L movement/progress/א; as an *Amori*/אֲמֹרִי/speaking name for Mt. Hermon/devotion/to spread: Senir is the mind's ability to motivate by speech/words. Value, 560/פ פ X: sign of holy structure. See **Hermon**/הֶרְמוֹן י צ א ח; **Sirion**/סִירְיֹן א W; **Sion**/צִיּוֹן א W; **Zion**/צִיּוֹן ל.

⁸¹⁵² **Shinar** (שִׁנְעַר) שִׁנְעַר W angelic transmutation—the change from one form, nature, substance, or state into another; Babylonia; compounded from the root *shana*/שָׁנָא, meaning, “to transmute, fold, duplicate, change, disguise, return, do a second time,” and the root *ar*/אֵר, meaning, “a city, angel, a watcher, an opening of eyes, to stir up oneself”; lit., assimilation/W of the potentialities/י encircled/O by the mind/א; signifies entrance into a defined, examinable form, by which process of unfolding one develops according to every inherent attribute of the generations of Noach/נֹחַ; as a

plain/אֶרֶץ/penetration in the land/רֶחַל/energy given form for purpose of transformation, Shinar/angelic transmutation depicts the sons/works of Noach in vigorous, multidimensional pursuit of the actualization of every potentiality of the angelic realm, to which end they receive multiple languages/expressions (Isa. 66:1-4). Value, 620/שָׁח: sign of the domain of extension/branchings.

8142 **yearly, annual (shanti, שְׁנָתִי) שָׁח**

perennial; a gradational mark: to grade, divide; *lit.*, wisdom/W accomplishes/לְ perpetual/שׁ blessings/לְ. Value, 760/שָׁח: sign of wisdom's structure.

3468 **salvation (shua, שֹׁעַ) שׁ**

spiritual understanding; fire reflected fully; wisdom understood; the spirit redeemed. Value, 37/שָׁח: 370/שׁ:

8159-60 **turn to, gaze (sha-ah, שָׁעָה) שׁ**

to regard, pay heed; to consider, observe, notice; to turn away; an hour, time, moment, short while; *lit.*, to assimilate/utilize/W an understanding/שׁ concerning life/שׁ. Value, 375/שָׁח: wisdom's consciousness of light rays.

8163-65 **Seir (שַׁעִיר) שַׁעִיר**

land under the dominion of Esau/שׂוֹמֵר/suitable form; roughness, hairiness; a goat, satyr; rain showers; *lit.*, to agitate/excite/heat up/W the consciousness/שׁ with activities/לְ of the mind/שׁ: hence, to project the future; to put forth new shoots, new growth; שַׁעִיר שׁ/ Mt. Seir is the illumination to generate new growth—to facilitate the emanation of life via a dwelling in the land of Esau. Value, 580/שָׁח: to measure domains at the edge/periphery. See **Edom**/שָׁח; **Esau**/שׂוֹמֵר.

8175-82 **gates (shayairim, שַׁעִירִים); שַׁעִיר שׁ (shayair, שַׁעִיר) שׁ**

portals, entrances; forum, section (as of a book), meeting place; a market; to think, calculate, rate, measure, estimate: hence, market price/rate at the gates—we make exchanges/meet/encounter at the gates with the elders; *lit.*, wisdom/W opening/שׁ mind/שׁ; also: to split open (as the splitting of gates); storm, tempest, terror—events that, *lit.*, fire/rage/W through the openings/שׁ of thought/שׁ; to imagine, suppose; Wisdom comprehending thought which determines or creates a space—the twelve gates of the city, the twelve gates of the heavens, or the twelve inner gates to the houses of the tribes; twelve gates according to the composed “first begotten” dodecahedron figure. “There is only thought,” all else are reflections or the signs of thought including fire, water, air, earth, being four properties of thought. It is understood that fire/Wשׁ/22/שׁ is the result of the sacrifice of HaShem; fire creates water/שׁשׁ/36/שׁ; water creates air/cloud/שׁשׁ/44/שׁ; fire, water, and air combine resulting in earth/רֶחַל/39/שׁ in which the twelve gates of the dodecahedron are reflected. The reduction value of fire/שׁ + water/שׁ + air/שׁ (the ascendant power) are summed up as 21/the Presence of Wisdom or the reduction value of 3. Earth is summed up as 12 or the reduction value of 3, *as above so below. Three/שׁ conveys the Full Communication of HaShem.* The States of these properties are Fire/east/emanation, Water/west/transition, air/south/expanse and earth/north/reflection. All thoughts pertain to the twelve gates which are the avenues of Mind implementation and expansion. Value, 570/שָׁח: to measure the domain of understanding.

8175-82; 6724-27 **gates of Zion (shayairi Tsion, שַׁעִירֵי צִיּוֹן) שַׁעִירֵי צִיּוֹן**

access/שׁ שׁ points/שַׁעִירֵי within the mind: the mental receptors and means of calculation that point out/mark—that comprise the focus of attention; *lit.*, excitements/W of the conscious/שׁ mind/שׁ to exert/שׁ the designation/שׁ of gifts/activities/שׁ held sacred as forces of unity/שׁ to de-

termine our extensions of being/ל. Value, 736/לWX: measurement of wisdom leading to Unity. See **gate**/4OW; **Zion**/לללל.

8192-94

edge, border (shaphah, שפה) אפ

lip: as in “border/אפW/edge” (of the valley) of Arnon/ללל/chest, a concept understandable as “language of the heart”; to stick out, stand apart: hence, cheese (the curd standing apart from the whey); also: to cause smoothness, as in the sanding of wood; *lit.*, to utilize/W the extremities/פ in life/א; to be laid bare; to be uncovered, even as words lay bare/uncover the heart; also: language, speech. Value, 385/אפW: Wisdom’s borders of Light.

handmaid (shifchah, שפחה) אפ

construct form **handmaiden (shifchat, שפחה) אפ**

to assist, help, denotes a spiritual expression of labor of light/אפW to bring forth a concept/seed; an aspect of one’s face (SMB/Gen 16:6.8); the force of wisdom to heat/warm/fire/W the inherent expressions of a name/פ thereby elevating/ח the nature of light held within/א; the role of the forms of man to cause the inner expressions to arise whereby they may be exalted and then born by a wife, i.e. Sarai; one of the seven gifts to Abram (SMB/Gn 12:16) being appointments of the form nature of man designated in service to the name of each spirit, to assist the name to use the forms to glorify El; to compose and make apparent the light nature of our bodies as lighthouses and not darkened vessels; intermediate and necessary aid to the bearing of the heir who inherits the Ten State of Promise (SMB 15:19-21) as with Hagar, the Egyptian, who belongs to Sarai (SMB 16:1); Sarai is unable to bear initially because the nature of Abram is not drawn out/exalted to the point that it may be born by the Governness/Sarai, for until a principle is exalted to reverence it cannot be born by the queen who governs according to the principle—the principle may be crushed underfoot until it is revered. Whenever a principle becomes exalted a wife may bear it; whenever the *aleph bet* is exalted/ללל the corresponding feminine nature of governance/ללW bears the exaltation; until the aleph bet is exalted fully, the principles are yet arising via the handmaids. אפW *to fire/heat the internal expressions to arise; the nature of wisdom expressly provided for ascension unto totality.* Value, 393/לפW: wisdom assist ascensions. 41/ללל thoughts multiplying concepts/seeds

8202

judges (sheftim, שפטים) אפ to judge, evaluate (shafat, שפט) אפ

administer justice, adjudicate, rule, govern, vindicate, consider; wisdom/W manifesting/פ consciousness/א whereby decisions and judgments are made; wisdom/W face/פ of truth/council/א. Value, 389/אפW: wisdom manifest/brings forth to maturity the universal consciousness, 41/ללל: thoughts multiplying unto a decision/determination.

8213-17

lowland (shaphal, שפלה) אפ

plain, valley; meekness, humility; depression, humiliation; *lit.*, wisdom’s/W voice/פ of instruction/ל: one does not hear wisdom in arrogant or boisterous words. Value, 410/ללX: to compose a gift; sign of blessing.

8231-34

Shapher, Shaphir; number (shophar, שפר) אפ

the ram’s horn, as trumpet; clarity of sound; to be good, pleasing, beautiful, bright; *lit.*, wisdom/W to express/make expressive/to open/פ the mind/ל: hence, to trim/cut the hair, which pertains to unveiling the head; a measurement, census, border, district, frontier—quantitative values or measurements of area: this word construct informs us that a value/numerical formula is the basis of expressive characteristics (the opening of the mind/ל), whereby a construct or for-

mulation into a *bet*/ש/ form/measurement appears. Value, 580/פX: sign of holy expression. See **scroll**/פ7; compare **number**/פ7.

8239-40 **ordain (shaw-phat, שפה) X7W**

to put, place, set, bring about, establish; *lit.*, to utilize/W an edge/7 of a construct/X; also: labial. Value, 780/7WX: to measure wisdom through expression.

8193 **lips (shaw-phatim, שפהים) 7X7W**

sheepfold, enclosure; pegs, hooks; stone heaps; ref. to the human form, which is a heap of living stones; a gathering of forms to make an enclosure—symbolically depicted as a sheepfold, a grouping of sheep; *lit.*, utilization/W of a container/7 that measures/X activities/7 of fullness/7. Value, 830/7XX: sign of regenerative instruction.

8248 **to water (shaqah, שקה) 77W**

to moisten, irrigate; to give/let drink; *lit.*, wisdom's/W dominions/regulations/7 of light/7. Value, 405/7X: renewal of life. See **drink**/77W7.

8254-55 **shekel (שקל) 77W**

to pose/proffer; to weigh, examine, ponder: a value obtained by deliberations; a value expressed with gold (wisdom), with silver (understanding), or with brass (knowledge); *lit.*, wisdom/W to decipher/7 with the rod of instruction/7; the glory/W of holy/7 guidance/7; as shekel of the sanctuary/W7: the enlightened mind performing a priestly examination of the sanctity of things and ideas. Value, 430/7X: measurement of instruction. See **beka**/777; **gerah**/777; **shekel**/77W.

falsehood, lie (shawqar, שקר) 77W

to betray, deceive, swindle, refute, a liar; to breakdown/W the regulation/7 of knowledge/7;

8280-85 **Sarah, Serah (Serah, שרה) 77W** chieftain, prince, captain (**Sar, שר) 77W**

the first word created as the *shin* and *resh* bond; the *resh* appears as wisdom/W emanates her thoughts/7 **thereby establishing a chief; anyone who binds their mind to wisdom becomes a chief**; a spiritual/W mind/7 which possesses measures of knowledge, one who consumes/feeds upon the thoughts of Wisdom; to rest, console; a resting place in light realms; to prevail as mistress/companion of principle in all domains unto rest—the establishment of wisdom to govern via light; *lit.*, wisdom/W governing/7 by Light/7, a state of development of the feminine nature of spirit that governs not just by hands but via the light radiating from her hands; the letter hey/7 is formed in the name of Sarai as the force of the *shin*/W penetrates through the *resh*/the mind/7 and shines within the hands of the governess/7, which is the force of light overshadowing the work of the hands; wisdom/W supplying the mind/7 with illumination/7; as wife of Avraham/7777: the resting place granted to a man/W77 living according to Principle, by which positioning he occupies the promised soul fields: thus, the tradition rendering Serah's name as "wisdom"—the name change from *Sarai* to *Sarah* conveys that spirit of adam/W77 has come to rest/consolation, enabling it to abide in a form that exalts the Father/Principles of Life, versus living in spiritual struggle for entrance into a suitable energy field for expansion; Serah and Avraham represent the first-dimensional unity of a spirit's name and its soul fields—principles of origin that have come to shabbat/X7W/rest in promised soul fields, having come to know that the soul, itself, is a gift for the magnification and fulfillment of principles; Serah is the higher meditation of the heart field that bears the inner, immortal man, which meditation is the mother to develop the soul realm into mass. Value, 505/77X: to measure the domains of Light. See **Sarai**/77W; compare **Hagar**/777.

Sarai; my princess (שרי) 𐤔𐤓𐤀

8303

Sirion (שריין) 4W

8313-15

Saraph; to burn (*saraf* , שָׂרַף) 74W

8317-18

swarm (*shratz* , שרץ) 4W ה

8334-35

minister (shawrat, שרת) X4W

8336-37: 8341

six, sixth (*shashah*, ששה) WŁW, WYW, ʕWW; **six** (*shashe*, שש) WW

8337: 8343-45

Shashai, Seshai; sixth, six (*shashay*, ששי) 𐤑𐤔𐤕 WW

8346

sixty (*shashim*, ששים) ששים

8351-53

Sheth, Seth (שֵׁת) XW

198

cries out for the sake of the State/אֲמַלְלֵנוּ/to be Man; as Seth, therefore, we are content to dwell as appointed by the Father, and to fulfill our place to glorify the Father; Seth/*knowing our place* within the Body of Life begets Enosh/שֶׁנֶשֶׁת/kindness and gratitude. Value, 43/אָלף: spiritual communion. See **two**/XW; **both**/שְׁנֵי XW.

8351-53 **foundation, two (shat, שֵׁת) XW**

basis, buttocks; *lit.*, wisdom/W founds/composes wholeness/X. Value, 700/WX: sign of wisdom. See **Seth**/XW; **two**/שְׁנֵי XW.

8354-57 **partake (sh'tah, שֵׁתָה) אֵל XW**

to drink, accept; also: to warp, weave, be woven; to become founded: all that a man accepts/drinks creates a weaving of life that builds a foundation for continuance; *lit.*, the wisdom/strength/W garnered from all things/X illuminates/radiates/א. Value, 705/אֵל XW: to measure the Wisdom of Light.

8058 **to worship, to live long (shtach, שֵׁתָח) חֵל XW**

regarding the energies to live continuously without being subject to death (SYM/Ex 4:31); *wisdom composes perpetual arisings/works*; some show חֵל XW to be a form of אֵל XW, a relationship between the *chet* and the *he* expresses the ascending and descending nature of light illumination) Value, 51/חֵל: conquest of principles.

8359 **warp (sh'tee, שֵׁתִי) לֵל XW**

a fixture, warp as in weaving, the structure for the woof or transverse threads; the warp is the outer framework of light, corresponds to the human anatomy, a guide to weave the treads of the energies; the boundaries of our energies which are defined by light/life even as the organs and cellular constructs are definitions of light; the matrix pattern of the tribes encampments, Yahudah on the east, Reuben on the South, etc.; the outer dimensions of the encampments and the grid work of lines between the tribes create the warp; the filling of these defined boundaries or the fillings of the woof shape/contour the energies; *lit.*, Wisdom/W composes/X to fulfill/mastery/ל. Value, 53/לֵל: to perfect processes. See **woof**/וּלֹא

8147 **foundation, two, both (shtem, שֵׁתִים) שְׁנֵי XW**

to establish; to be founded; *lit.*, wisdom/W founds/composes/X to achieve/ל fullness/שְׁנֵי; basis, buttocks, a zygote, to be built upon, pairs, both, value of development, forms, unions, complements, stage of renewal as it takes two to accomplish a new beginning, a beginning of development/manifestation which gives rise to progressive renewing forms, self renewing as it contains the force of wisdom to compose; depicted in sheep, frogs, geese. Value, 66/שְׁנֵי: structure of unity. See **Seth**/XW; **two**/XW; Compare אֵל XW.

Taw X

400, four hundred (taw, ת) X

the measurement/total composite of all Creation; to weave: a composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; values of renewal, exchange; to revitalize; resurgence; without end; to recycle, enter upon a continuum; to mark, signify; a consummation; total. See **taw**/X; **four**/וָרָבָע; **hundred**/מֵאוֹת.

8380 **a twin (taom, תְּאוֹם) שְׁנֵי X**

man of agreement, bonding, mutual sharing, community, being symmetrical, *lit.*, a composite/X concept/ל bonded/שְׁנֵי in the waters/womb/שְׁנֵי. Value, 42/שְׁנֵי: extraction of harmony

copulation, fig (tanah, תאנה) אגא

mating season, to be in heat, the conscious unity within oneself whereby *adam* is productive/copulative; garment attained in the first garden of adam, *lit.*, composite/X concepts/4 extending/Υ in life/א. Value, 42/9: flowing of harmony

⁹² **ark (tavah, תבה) אגא**

a box, chest, case; *lit.*, the composite/X house/9 of life/א—containing/9 in continuance/X all aspects/functions of life/א; the totality/X of the house/9 of Light/א. Value, 407/ΣX: preservation by the Word of Torah. Compare **ark**/גאא.

⁸³⁹³ **crop, yield (tevuah, תבואה) אגא**

produce, grains, product; harvest, increase, result; profit, income; the composed yield of the *alef*/4/seed of life; *lit.*, the measured/X form/9 outpoured/Υ by a principle/4 of Light/א. Value, 414/ΔX: the measurement of activity in the gates.

⁸³⁹⁷⁻⁹⁸ **Tubal; universe, world (tayvale, תבל) אגא**

an opening of Yapheth/X7/7/expansion, from the root meaning “to carry, flow: to bring forth a stream or watercourse”; *lit.*, a total composition/X explaining/9 the instruction/7; *ref.* to the navel, being the digestive-tract opening to the stomach and also to the womb; also: to season, spice, relish, sauce, flavor; to give variety; to variegate, diversify: to carry with flavor the steam coming out of Yavan/גא/7/effervescence, thereby breaking up each aspect of understanding, that it may be absorbed and used to satisfy the diversity of adam/אגא; the concept of Tuval is also coupled with Meshech/גא/7/to extend: for from the digestive tract, there is an opening into the intestinal tract; also: to pervert, pollute, abominate; unnatural; to violate the natural order by deviating from a determined position or a determined nature of being; *lit.*, to change/alter/X the form/9 of one’s role/7, indicating a closed or dysfunctional opening apart from Yavan and subject to perversion. Value, 432/9X: the measurement of roles, enformulated. Compare **world/hidden**/אגא.

⁸⁴¹³ **Tidal (teedal, תעדל) אגא**

gratitude, thanksgiving; ascending emotional uplift; to give thanks on behalf of/together with; to arise in sequence with thanksgiving; *lit.*, to renew/X the gates/Δ with understanding/Ο of instruction/7; a ruling power of the nations/אגא/7/those in process of redemption. Value, 504/ΔX: renewed sanctification of insight. See **thanks**/אגא.

⁸⁴¹⁵ **deep (tahom, תהום) אגא**

their/א formlessness/Υא; an abyss; an underground/subterranean water supply; a passively reflective nature; *lit.*, the measurement/X of life/א cradled/Υ within the multitudes/waters/א. Value, 451/4X: the composite potentialities of seed.

¹⁹⁶¹ *fem.* **become (teheeyah, תהייה) אגא**; *masc.* **become (tehee, תהי) אגא**

the state of becoming, from the root אגא; *lit.*, to fully extend/X the light’s/א initiations/7, unto enlightenment/א. Values, 415/אגא: to measure the activity of light; 420/9X: to fully extend productivity. See **be**/אגא.

⁸⁴²⁰ **mark (taw, תו) אגא**

name of the twenty-second letter of the *alefbet*; a sign, emblem, signification; *lit.*, sign/X of bonds/Υ; Creation as the mark/sign of HaShem; *lit.*, the sum of all things/X taken together/Υ. Value, 406/ΥX: Measurement of Unity. See **taw**/X.

8422

Tubal (Tuval, תובל) טבֿל

a universe, world; a composition to house an order, or a group of roles; also: variegated, diversified, by virtue of the mixing characteristics of a universe; from the root *yoval*/טבֿל, meaning “to carry, to flow, to bring forth”; *lit.*, a composition/× of bonds/γ within/δ roles/ל; a son/formulation of Yapeth/אפֿת pertaining to the digestive openings, in association with the navel. Value, 438/חל×: compose of roles and services. See **Gomer**/אמֿג.

8425/8409

Togarmah (תוגרמה) תגֿרמח

to bargain, trade, exchange; *lit.*, renewal/× of equilibrium/γ through the transmission/ג of knowledge/ח extracted from/מ enlightenment/א; the ability to reason and to condense information; value determination; the exchange of information between spirits and angels; note: Togarmah enables man to enter into a constructed body form: it is a gate/opening of exchange whereby principles are released into constructs of form; *e.g.*, as when the mind passes through the gate of Togarmah to enter into Egypt/מצֿרַיִם; thus is Togarmah instrumental in bringing Yoseph/יוֹסֵף into Egypt. Value, 654/אמֿג×: regenerated mind unfolding/displaying insights. See **Gomer**/אמֿג.

8426

thanks (todah, תודה) תדֿה

to be thankful; gratitude; the thanksgiving offering; song of praise; a confession of sin; *lit.*, to compose/× what is contained/γ in insights/א of light/life/א. Value, 415/אמֿל×: measuring the blessings of life. Compare **Tidal**/לדֿא×.

8432; 8496

design, program (toke, תך) טכֿ; to mediate, arbitrate (toke, תוך) טכֿ

middle, midst, center; within, interior, inside; contents; *lit.*, the composition/× within/γ the branches/ש; used with the prepositions: טכֿ×ש/among, טכֿ×מ/from among. Values, 426/טכֿ×: to measure the branchings of unity; 420/טכֿ×: a composition’s extensions. See **token**/טכֿ×.

8435

generations (toldot, תולדות) תדֿלד

the universe; the outcome, conclusion, result; a united face: what comes out of the unity of an individual—what comes out of the embryonic self; compound of *talach*/אחֿל, meaning “to suspend,” and *dot*/אד, meaning “devotion”: a suspension—a diffusion within the soul—of devotion; *lit.*, a continuum/× of cherished/γ lessons/ל upon the pathway/א to regeneration/×: the *generations* of Adam recount the total scope of man’s attainment/ל, as revealed in ten/ל generations (Adam/אדָם through Noah/חֵנֶךְ). Value, 840/טכֿ××: the measured composition of fullness. Compare **generation/age**/אמֿג.

8438-39

scarlet, Tola; worm (tola, תולע) תלֿע

the humble cultivator; maggot, crimson-grub, son/formulation of Yissachar/אִשָּׁשָׁר; *lit.*, renewal/× is held/γ in lessons/ל of understanding/ו. Value, 506/טכֿ×: to renew the domains of Unity.

8441

abomination (toe-a-vat, תועבת) תוֹעֵבָה

to detest, loathe; to spoil, ruin; to forbid; idolatry; to participate in forbidden activities/pursuits; to go beyond the understanding of the form of man: elements outside the construct of the house/man/son; *lit.*, to alter/dismiss/× the bonds/γ of the understanding/ו of the pattern/which holds all together as one/ש in totality/×. Value, 68/חפֿ: to restructure the covenant; to journey with fatigue.

8446-50

turtle dove (tor, תור) תרֿ

to farm; ploughing; an ox; a course, era, epoch; to explore, search, investigate, visit; a mes-

senger to renew the mind and to compose knowledge; *lit.*, a sign/X conveying/Υ knowledge/4. Value, 606/Υ4X: to measure the mind of unity. Compare **season**/אגיו, XO.

8453

settler, sojourner (toshav, תושב) תשח

one in the process of change to unite with a spiritual body/fellowship, *lit.*, to compose/X bonds/Υ of Wisdom/W as one house/ד. Value, 51/4Υ: unfoldment of idea

tachal/techel, תחל) חחא

to begin, commence, start, prime, initiating inception, former consciousness and purpose, *lit.*, to transform/X within the ascensions/ח of an Order/ח. Value, 42/דΥ: drawing out developmental stages

8476-77

Thahash; dolphin, seal skin, porpoise, badger skin (tachas, תחש) חחא

outer layer of the tent/body, illustrating the protective/defensive ministry of the Levites, which is based upon knowing the values and operations within the tabernacle; *lit.*, sign/X of covenant/ח with Wisdom/W; also: a species of antelope; as a covering of the *mishkan*/משכן: public declarations concerning the meaning of occurrences within the tent; a relative of Avraham/אברהם. Value, 708/חחא: measurement of wisdom's labors/services.

8478-80

Tahath; under (tachat, תחת) חחא

in support of; beneath; instead; in lieu of; because, on account of; the bottom, under part, buttocks, rump; *lit.*, to undergird/X the labors and services/ח concerning renewal/X; as an encampment of Yisrael/ישראל between Makeheloth/מצלות/assemblies and Tarah/תרה/renewal of mind for ascension: examination of the parameters of shared labor. Value, 808/חחא: the full context of labors/services.

8494

Tiras (תירס) תירא

Gate to the West: a citadel/fortress in the western gate of the universe; an opening of Yapheth/יפת/expansion pertaining to the openings of the reproductive centers that carry the stream of illumination from Mesheck/משך/extension; the coital point of releasing the stream into new creations or into layers of revelation, even as concerns the light body; the seventh/complete opening of Yapheth, which creates the layers of the turban/טורבן, thus arising to ordain the mind to receive the revelation that commences from above: it is in this opening that Moshe/משה will take a seat in man to unfurl the illumination of spirit; note: as the physical garments/body is initiated through Tiras, so will be the immortal garments of the light body, and thus the garments of Yoseph/יוסף given to Benjamin/בנימין come from Tiras; also: to wrap like a sheath of corn/maize; to shield, protect; to contradict, oppose, dispute—as the nature of flesh apart from spirit. Value, 670/ו4X: sign of kingly consciousness. See **Yapheth**/יפת; **Meseck**/משך.

8492

wine (teeroosh, תירש) תירא

new wine; the unfermented juice of grapes; *lit.*, the composite/X results/ח of the mind's/4 pursuit of wisdom/W. Value, 910/חחחא: composite sign of the domains of acquisition. See **wine**/יין.

8504

blue (tekaylet, תכלת) תכלא

violet sky color, as in early morning or evening; conveys the strength of endurance, dome of peace, to end, limit; completion, extremity—expressing the full extent or goal; to measure, as the earth is the measurement of the heavens (Rom. 1:20); *lit.*, to measure/fully extend/X doctrine/Υ via teachings/ח of Torah/X. Value, 850/חחא: sign of the renewal of potentiality.

8505-07

Tochen; token (tawkan, תכנן)

to examine, estimate, measure; to plan, intend; a fixed amount; to be fitted; contents, substance, capacity; a measurement, program, project; *lit.*, to compose/X for the branching/anticipating. Value, 470/0X: sign of understanding.

image (tamunah, תמונה)

likeness, form, description, picture; *lit.*, to compose/X a reflection/within the unfoldment/ of light/; to compose a reflection to join with as an extension. Value, 60/6: a web.

8549

to complete (tawmeem, תמים)

honest, harmless; whole, full, entire; innocent, flawless, unblemished, sound; *lit.*, complete/X release/ of the blessings/ of fullness/; State of affirming all inherent traits of our Name. Value, 490/1X: sign of righteousness.

8549

to be perfect, complete, blameless (tawmemeem, תמימים)

honest, innocent, whole, entire, sound, flawless, unblemished, harmless; *lit.*, the composed/X messages/ achieve/ compounded fullness/; the “spotless” condition of the lambs or the offerings, signifying that all of the attributes of life have been developed and that there is no lack or shortcoming of representation concerning the being of YHWH/; note: perfect/ is a perfectly balanced equation: $X \times \text{ } = \text{ } \times \text{ }$. Value, 530/4X: composed holy instruction.

8551

support (tamak, תמך)

to help, assist, maintain; to grasp, hold, uphold, sustain; *lit.*, the endurance/X of a message/ of sound doctrine/. Value, 460/6X: complete support.

8558-61

Tamar (תמר)

to be tall, erect, upright; a palm tree, date palm; to be steadfast, unmoving, steady, upstanding; the condition of salvation that causes Yahúdah/ /praise to flourish (SMB/Gen. 38); *lit.*, regenerative/X messages/ of knowledge/. Value, 640/4X: sign of the mind’s fullness.

8573

wave-offering (tenuphah, תנופה)

the composite of movement/will that is contained in the expressions of life; to transform the desires/the potential/ unity to be in accordance with the expressions of life; the breast and Levites are examples of the wave offering, both are waved to administer the discernment and unified orders. Value, 64/46: 541/4X

8574

oven (tannure, תנור)

stove, furnace, covered cauldron suspended over the altar/ /heart; symbolic of the skull/ brain pan; *lit.*, the composite/X potential/ held/contained/ in the mind/. Value, 656/4X: the continuum of thought displayed/unfolded for consideration. Compare pan/; stewing pan/.

8577-78

serpent, crocodile (tan-neen, תנין)

symbol of the tongue, sea monster, implying the dynamics of speech: compound from the root *tana/*, meaning “to teach, to repeat,” and from *tanah/*, meaning “to tell, to describe”; an activity of learning; also: to study, to harmonize music; *lit.*, to compose/X an extension/ which activates/ a full display/. Value, 510/4X: measurement that determines blessing.

8601 **twice-baked (taphini, תַּפִּינִי) לַלֵּךְ**; *sing. baked, cooked (tapheen, תַּפְּהִינִי) לַלֵּךְ* pastry; from the root **אָפַךְ**/to bake; to be fired and refired in the oven/4YX/brain pan: *i.e.*, a matter thoroughly considered in the fires of wisdom and by the heart of understanding—as in melba toast, the starch is thereby transformed into grape sugar, a nutrient easily assimilated by the body; *lit.*, to renew/rethink/X an expression/7 to attain/7 its full extension/7 unto fulfillment; a measured/X expression/7 manifesting the power/7 of the Son of Man/7 for blessing/7. Values, 540/7P: sign of holy reflection; 550/7P: measurement confirming potentiality. Compare **baked**/אָפַךְ; **parched**/לַלֵּךְ.

8602-03 **(tophelah, תַּפְּלָה) אֶלְכָּא Tophel; to slander; unsalted, folly (tophel, תַּפְּלָה) לַלֵּךְ** the dissolution attending frivolity; impropriety, foolish conduct, vanity, tastelessness; *lit.*, a measurement/X invoking/7 change/7; to be unsavory; to denounce, decry; insipid, vapid; lacking flavor, without tang; also: to smear, paste; to plaster, mortar, whitewash; a supplicatory prayer; as contextual element for the presentation of Mishneh Torah/49479/within the wilderness/drawing out character: prayerful words—the sounding of trumpets/understanding/X 414/Hazeroth with tongues of fire/9374/Dizahab—addressing with assurance/9440/Arabah a conclusion/7Y7/ Suph to glorify/7447/Paran and compose the soul in the order/77X/Tophel coming from the heart/777/Laban. Value, 510/7P: sign regulating blessing.

8604-05 **prayer, supplication (tephillah, תַּפִּלָּה) אֶלְכָּא** a hymn, psalm; one of the pair of phylacteries; *lit.*, the composition/X of a soul/7 bending towards/7 the Light/7. Value, 515/77X: sign of the activities of Light.

8451-52 **Law (Torah, תּוֹרָה; תּוֹרָה) אֶלְכָּא; אֶלְכָּא** from the root **אָלַךְ**, meaning “to teach, instruct, direct, cast, throw”; the teachings that renew the mind unto life; *lit.*, the composite/X knowledge/4 in all realms of light/life/7; universal/X administration/7 of the knowledge/Mind/4 of Light/7: from the four corners of the world/X there is knowledge/4 conducive unto life—universal knowledge/λόγος/logos of Light/7: revelation of the full capacities of man, the measurement of man—The Messiah; a foundational testimony of the utter sufficiency of the Chief Cornerstone (Jn. 5:39), Torah—as Mashiyach, the actualization of the Law— is spiritual: the spiritual base of being within every person (Rom. 7:14; 10:4; Jn. 3:6; Rev. 13:8; Jn. 4:20). There are 10 strokes to write the word/אֶלְכָּא; There are 10 fingers to hold the Torah; There are 10 men or principles to open the Torah: compassion, love, inquiry, praise-commitment to values, knowledge, understanding, wisdom, humility, honor of unity, ascensions/progressions. Values, 605/74X: the measurement of Messiah’s life/Light; 611/474X: the measurement of the activities of Principle. See **statutes**/X77; **ordinances**/777777.

8641-42 **offering (terumah, תְּרוּמָה) אֶלְכָּא** a gift, contribution; *lit.*, a measured/composed/X source/position/4 that holds/7 the flow/7 of light energies/revelation/7; the best/most distinguishing aspect of each name/spiritual positioning. a composite /X of ourself /4 containing the spirit of life. composed of knowledge containing the spirit of life; a lifting up from our composite to become transformed; the mind to receive of the spirit’s anointing into radiance; a lifting up from all /X unto his service as a son /4 containing/receiving the fulness of the spirit unto life. a renewal of the mind united to the spirit’s light Value, 651/474X: a composition honoring the potentiality of principle. Compare **grain offering**/אֶלְכָּא; **wine offering**/777; **burnt offering**/אֶלְכָּא.

8643

signal, blowing of horns (teruah תְּרוּעָה) ㄧㄠㄩㄚˊ ㄒ

a shot, blast, loud sound; an alarm, warning; a trumpet call; to cry aloud; *lit.*, to awaken/renew/X the mind's/4 unity/ㄩ and understanding/ㄛ of life/ㄢ. Value, 681/474X: to complete the mind via expressions of principle.

8646

Tarah, Terah (Terach, תֵּרַח) ㄏㄚˊ ㄒ

to compose/renew the mind through services enacted; *lit.*, the renewal/X of mind/4 for ascension/ㄏ; father of Avraham/אָבְרָהָם/exalted principles, Nachor/נָחֹר/sweet aroma, and Haran/הָרָן/illumination retained for extension; as sequential unfoldment of name/spiritual positioning unto Nachor/נָחֹר: to recharge the mind with thoughts unto service (SMB/Gen. 11:26). Value, 608/ㄏ4X: sign of the beginning of covenant.—SMB 15, the covenant of pieces

8658-59

Tarshish (תַּרְשִׁישׁ) ㄜㄚˊ ㄜ ㄒ

a gem, stone; variety of the mineral crystallite; from a root meaning “to sketch, design, plan, provide details”: the ability to formulate the jewels pertaining to the breastplate/עֶשְׂרֵת of the spiritual man; an opening to enable the formulation of gems from meditations of the heart; *lit.*, composing/X thoughts/4 in wisdom/ㄜ to fulfill/ㄚ the spirit/ㄜ; a son/formulation of **Yavan**/יָוָן/the heart chakra. Value, 1210/ㄚ44: the strength of thought, activated. See **Yavan**/יָוָן.

8646

salvation (teshuah, תְּשׁוּעָה; תִּשְׁעָה) ㄧㄠˊ ㄨㄚˊ ㄒ; ㄧㄠˊ ㄩˊ ㄨㄚˊ ㄒ

deliverance, help; victory; *lit.*, the measurement/composition/X of Wisdom/ㄜ contained/held/ㄩ in understanding/ㄛ of life/ㄢ. Values, 781/47WX: measurement of wisdom in expressions/manifestations of principle; 775/ㄧOWX: measurement of wisdom in understanding of life. See **salvation**/ㄧㄠˊ ㄩˊ ㄨㄚˊ ㄒ, OWㄚ; **Yahushua**/וְיֵשׁוּעָ.

8372

nine (tishah, תִּשְׁעָה) (m) ㄧㄠˊ ㄨㄚˊ ㄒ (taysha, תֵּשַׁע) (f) OWX

to compose what the spirit beholds/reflects; the observation of wisdom, the ninth position of the aleph bet, the tet/ㄚ/value of formulating universal consciousness; pertaining to the seventh month: from the ninth at evening is from the consciousness of the goal unto the tenth at evening—unto fulfilling the goal, so shall you keep the *yom kippur*; pertains to the nine bullock of Sukkot: to be submitted to regard and observe the principles of wisdom at work. Values, 59/770.

8373

ninety (tisheem, תִּשְׁעִים) ㄜㄚˊ ㄛ ㄨㄚˊ ㄒ

to observe, gaze, regard, to compose wisdom's observations; symbol to transform, metaphors, triumph, overcome; *lit.* to compose/X what the spirit/wisdom beholds/OW thereby acquiring a measure of fullness/ㄜㄚ; a value of transformation as a result of regarding/observing; the value formulated/X by gazing into the *shin/ayin* configuration/OW—the *shin/ayin*/OW is wisdom reflected whereby we attain and exercise the fulness of life; the mirroring of the fire nature, the moon turning to blood is the red fires of wisdom reflected in the moon which is the age when man beholds the nature of wisdom reflected in all things. Values, 82/820 see nine/OWX.

Prefixes and Suffixes

- ⌵ first-person future sign, indicating projection and will.
- א definite article: illuminates, points out.
- י prefix: conjunction;
a bridge, coupler; element of containment; expresses continuity, balance.
suffix: collective ending for second- and third-person forms, as represents a unity; a group united, or belonging to.
- ל first-person ending: what a person gives/receives, the hand is the mark of the individual
- ש second-person sign, denoting one's output, productivity; an expression—as fruit or leaves, or as characteristics of a tree; also used as a prefix to denote comparison, as in *like*, *as*, *accordingly*.
- ל used as a preposition to show direction to or for; indicates instruction or purpose of the direction.
- מ water; a means of extraction, as in preparing tea, tinctures, *etc.*; to draw out: thus, the sign meaning “from”; article of extraction; often prefixing a word to express coming out of—a flow coming from an anointing, coming out of *mashiyach* (See אהפמ); final *mem* indicates a full release: many—the concept of fullness from all extracted—that is, the extraction is accomplished or assembled from a grouping.
- נ sign of extension. symbol of the Son of Man
- ס future sign, indicating future tense; second-person feminine, denoting role to change; before a verb, the *taw* indicates action of composing.

Beginnings/Endings and Combinations of Letters

- סא combination of all letters, *alef* through *taw*; a combination of signs, a group of marks; suggests completely, a totality of what word form follows.
- מא 3rd person masculine- designation without measures are the seeds of man they; the light that radiates to/belongs to all; light contained.
- נא 3rd person feminine-designation without measure is the potentiality of the egg.
- אי to connect at a gate, to hold insight.
- שי contained in a school of thought; held in a branch to distinguish characteristics.
- ינ containment of purpose, goal; unity of purposes achieved; archaic plural ending, as on *shabbaton*, *zichron*: the noun's purpose achieved; contains the potential of the future; an accusative ending.

- 4Y results of unified minds; follows the collectivity of knowledge; used as a suffix: *e.g.*, 4YH7—the unity of mind/the gathering of knowledge/4Y follows consolation/comfort/rest/H7
- XY feminine plural indication, signifying receptivity unto continuance; joins together all things; contains unto complete renewal, an administration unto totality; a vessel of all things
- Y7 a prefix; to attain unto unity; the achievement of unity
- 77 masculine plural; the release/extension of life's fullness; emanation of spiritual flow; to achieve or fulfill an embodiment; an attainment of a reflection, acquiring a measure of fullness, the masculine principles regulates the waters i.e. entrance of the sperm into the womb
- 4Y Value of 22, the branches of the light, the writings of the House, offspring of unity
- H7 Four gates of perfection derived from the values of 4 times 7 (28), the value of each seven days of Sukkot by adding the day of the seventh month with the number of bullock per day: i.e. on the fifteenth day thirteen bullocks are offered. The two values of the number of the day and the number of bullock culminate in H7 (28); each day of sukkot and the number of bullocks per day equal the same for seven days. This number expresses the four avenues of the universe through which we branch out on the ladder of ascension; the value of four weeks/period of menstruation; access/vaginal door/dalet times progression/revelation/zayin— $4 \times 7 = 28$ /H7.
- 77 second-person plural (masculine); indicates the productivity of peoples, teachings—the fruit yielded from the anointing
- 77 generally translated as “to me”: instruction /7 in my hands/7 —direction I receive and accept to fulfill
- 77 Coming and going; what is contained yet expelling
- 7X third-person plural ending; denotes a composite of peoples—what has been composed by the Spirit that belongs collectively to all.

Examples of Verbal Adverbs/Infinitives combining with verbs:

SYM/EX 13:19 to complete he enforces a completion

SYM/EX 13:19 to visit he will be enjoined

SYM/EX 17:14 For to cleanse, I will cleanse

CHP/NUM 26:65 Death is, they will be extended

CHP/NUM 27:7 Learning/giving, you will give/transfer/establish

MT/DEUT 15:8 For in opening, you will open

MT/DEUT 15:5 On condition of hearing, you will hear

MT/DEUT 22:1 The restoration is your returning them

MT/DEUT 31:29 For in bending, you will bend/worship

Abbreviations:

SMB Sefer Maaseh Bereshith, The Scroll of Genesis, The Works of the Beginning

SYM Sefer Yetziat Mitzraim, The Scroll of Exodus, The Rising/Appearance out of Egypt

TQ Torat haQohanim, The Teaching of the Priest, The Writings of Leviticus

CHP Chamesh haPekudim, The Book of Numbers, A Mustering of Life

MT Mishneh Torah, The Book of Deuteronomy, Confirmations of Torah

approx. approximately;

e.g. for example;

etc. and so forth;

ie. in other words

oz. ounces

ref. reference

abbrev. abbreviation

esp. especially

gal. gallons

lit. literally defined by the letters

qt. quarts

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